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North-West Coast.

EXTRACTS FROM THE REPORT OF AN EXPLORING TOUR ON THE NORTH-WEST COAST OF NORTH AMERICA IN 1829, BY REV. J. S. GREEN.

[Continued from p. 345.]

Religion.

On the subject of religion, the ideas of the Indians are exceedingly vague. I have taken much pains to ascertain what notions they cherish of a Supreme Being, and of a future state of existence; and I think it may emphatically be said of them, "They are atheists, head and heart." Of a Creator, powerful, wise, and good, they seem to have no idea. In answer to the inquiry, which I have frequently made, "Who formed the sea, the land, and the creatures which inhabit them?" they have generally replied, "We know not." The most intelligent among them, however, have told me that the old men on every part of the coast have a tradition, that the "youth," or north-west crow, is the creator of the world. There is no doubt that they have a superstitious regard for this bird. Certainly to no higher origin do they ascribe the formation of this goodly frame, and the being who, made in the image of God, was placed upon its surface to subdue it, while others entertain notions too ridiculous to be repeated. They believe in the existence of a malignant being, whom they call *Nimkelsus*, the author of all evil, sickness, war, &c., but they have very confused notions respecting him. They say he resides a great way off, but whether they regard him matter, or spirit, I could not ascertain. Of a future state of existence, their ideas are equally confused. They imagine that those who die of sickness go into the interior to some undefined place; those who are drowned continue to exist, but remain in the sea; those who die in battle go to the house of the sun. This

they regard as highly honorable, and most of their warriors choose to die in this manner, and some of their chiefs have obtained a military suit in which they wish to be dressed when they fall. All who are killed in war are burned. The reason for this practice I could not ascertain. If the warrior thus slain be a chief, a slave is killed to accompany him. They seem to have no idea of a future retribution for deeds done in the body. In conversing with them on this subject, I have supposed and stated a case as strong as possible;—that of a drunken, thieving, quarrelsome Indian, who should first embrue his hands in the blood of his own family, and then destroy himself; and that of a sober, honest, peaceable man, who should devote himself to the good of his family and tribe: and I have asked them, what distinction there would be in their condition; and they have uniformly replied, "We know of none." The Sitka Indians at Norfolk Sound, did indeed say, that while the good man would have a passage through the clouds to the house above, the bad man would be entangled in them, and tormented by being driven about by the winds; but I suspect they gathered this notion from the Kodiak Indians, who have been partially instructed by the Russians. I could not learn that they have any religious rites, or worship any being good or evil. They have, indeed, a kind of image, which they preserve with great care as a safe-guard from evil. Le Koote, a chief of the Tum Garse tribe, with some apparent reluctance pawned one of these images to Capt. Taylor for ruin. It is a small piece of wood carved in the form of a wolf's head.

In every tribe there is a class of men called "Shargars," who may be styled the Indian priesthood. They have cunning enough, and it requires no small share, to outwit a North-West Indian. From this act alone it may be inferred, that these men are exceedingly superstitious. These Shargars are thought to have the power of inflicting disease upon an absent person, which can be cured only by their agency.

When they wish to secure a particular object, which it is in the power of another to bestow, they assure the possessor that some disease is about to fasten upon his wife, or child, which, for the object desired, they will undertake to ward off. They are a kind of conjurors, and pretend to foretell future events, discover lost property, cause wind, rain, &c. It is said they have a regular induction into office, and when called upon to "sharger," employ various ceremonies, such as eating brimstone, and drinking sea-water. They are easily distinguished from other Indians by their hair, which is braided up with the hair of the dead. For a sufficient compensation, they sing at the birth of children, over those who are sick, and cry at their funerals. By these means they acquire wealth and influence.*

The practice of the Indians on the North-West Coast comports with their theory. They are atheists in heart. That they live "without God," and are devoid of all consciousness of accountability, is certain. They appear to have no sense whatever of obligation. Gratitude is a flame, which no favor can kindle in their icy bosoms. Indeed, with scarcely an exception, to do them a kindness, is to increase their insolence, so that the man who *to-day* should heap on them the richest benefits, they would stab to the heart *to-morrow*, should he refuse to accede to their unreasonable demands. In their barter (exchanging furs for goods) they are to the highest degree insolent. They are exceedingly skilful in the disgusting phraseology of magnifying the value of their own property, and depreciating that of their neighbor. They will also give him *the lie* with the greatest

possible impudence. Not only are they destitute of every thing that is lovely, and of good report, but they are inconceivably wicked. The smallest confidence cannot be placed in their statements, when they have a motive to dissemble. All their movements on board-ship must be narrowly watched, for they will *steal* whatever they can lay their hands upon, even if it is of no conceivable value to them; and when detected, they seem devoid of shame. They are exceedingly fond of spirituous liquors, and when intoxicated they are wrought up to the highest pitch of frenzy. Murders are frequent among them, and the different tribes are almost constantly involved in quarrels, which result in bloody wars. Revenge is sweet to them. The most inconsiderable provocation awakens their vengeance; nor will they cease to hunt their foe, till they drink his blood.

Influence of Foreigners.

With regard to foreign influence, I am fully of the opinion that in every respect it has been baneful. I know not of a single benefit, which it has conferred upon these unhappy men, while the miseries, which, through this channel, have flowed in upon them, are incalculably great.* With their bow and arrows they once roamed their forests, and hunted their game, the skins of which afforded them comfortable clothing, while they subsisted upon their flesh. They were perhaps often engaged in petty warfare with each other, though they say they were not; but as they had no fire-arms, nor *poisoned water*, their wars were less bloody and destructive. The introduction of these has opened upon them the flood-gates of desolation. Besides, most men from Christian countries have seemed to forget that, in these ends of the earth, the Omnipotent God has watched their movements, and marked in the book of his remembrance all their aberrations from the path of duty. Hence they have exhibited any thing but a Christian spirit. They have plunged into the slough of sensual indulgence, and have thus strengthened the practice of infanticide, if they did not introduce it. Lest they should fail to reap their golden gains, they have suffered the Indians to be insolent, till every idea of justice is eradicated from their minds. They have taught them, if example may be said to teach what a people so intelligent easily learn, to dis-

* To illustrate the influence of the *Shagers*, take the following incident, which occurred in July of the present year. At that time the brig *Griffin* was lying in Port Shebasha. Several of the *Bilballa* Indians who reside at a place called *Mill-Bank Sound*, a short distance south of Shebasha, were at this port. Among these were some of their *Shagers*. The officers of the brig informed me, that they observed, on a certain day, the Indians on shore in a state of great commotion, running about with great celerity, followed by the *Shagers*. So great was their perturbation, that several of their canoes, filled with women and children, came along side of the brig for protection. Among these were several who had lost pieces of flesh from their arms, bitten, as they said, by these *Shagers*, who were determined to eat them. Failing to destroy the living, they hastened to a place where two children had been interred, and taking them from their repose, they passed close by the brig, carried them to the village, and, as the Indians declared, ate of their flesh. The individuals who were bitten and the chiefs declared, that this was "*iaz*"—"*good*." In August I was at the same place, when the Shebasha Indians confirmed the report. A *Tam Garze* Indian being present, I asked him if the same ceremony was practised among all the tribes on the coast. He said it was so formerly, but was now confined to a few tribes. These, he said, were *eminent Shagers*. A *Kiganu* Indian was on board the brig when this incident occurred. On being asked, why the Indians did not defend themselves from the violence of the *Shagers*, he replied, "Hush, not good to speak thus"—so strong is their superstition.

* Some years since, a trader left a few English potatoes at Queen Charlotte's Island, and instructed the natives in the cultivation of them. This is doubtless a benefit to the Indians, but not less so to the traders themselves. For years, at very little expense, they have been able to furnish their vessels with most excellent potatoes. Last year, I am told, Capt. B. left swine on this island. These, if they increase, will be another benefit. I mention these things, as I would do justice to the gentlemen, concerning whose movements and influence I have been obliged to speak.

semble and defraud, to profane the name of God, and trifle with damnation. They have then put into their mouths the elements of mischief, and into their hands the implements of death. And now it is said they are savage and blood-thirsty. And what wonder? They may, indeed, have the ferocity of the roamers of their own native wilds, may naturally resemble ravening wolves; but foreign intercourse has added to their native ferocity *disease and madness*. And who now shall tame them?

Extracts from Mr. Green's Journal.

To give you a summary of my intercourse with these tribes during the season, I shall make several extracts from my journal, omitting, however, many items of information, some of which I have already communicated; particularly many things pertaining to their religious belief, which I gathered at Norfolk Sound. These I omit, as they so much differ from the notions entertained by other tribes which speak the same language, that I strongly suspect they are indebted for them to their neighbors the Russians.

New Archangel, Norfolk Sound, March 12, 1829.—This morning I called upon His Excellency Peter Chesticoff, governor of the Russian settlement at this place, and delivered him a letter of introduction, which J. C. Jones, Esq. had kindly given me. He received me very politely, and assured me that he would afford every assistance in his power to aid me in the prosecution of my object. He invited me to visit him whenever it should be convenient. He speaks tolerably good English, and is much of a gentleman.

Saturday, March 14.—This is the Russian Sabbath. In the morning I called upon Captain Benjamins, a gentleman who has resided here about twenty years, and accompanied him to the house of worship. It is well known, I suppose, that the Russians are of the Greek church. The building in which they assemble for worship, is indifferent in its external appearance, though it wears aloft a cross, and has no fewer than six bells to call men to bow down to its pictured saints and the crucifixes which adorn its interior. About fifty men and women were all who could devote an hour of this their holy day to the worship prescribed by the church, of which they are all members. The officiating priest in his robes had rather an imposing appearance. He read prayers in the Slavonic language, bowed, and crossed himself, kissed his bible, burned incense, and brought out upon his head the consecrated host, with other ceremonies too numerous to mention. Wax candles were burning in various parts of the house. The worshippers occasionally paid money to one of the attendants for the privilege of having a taper light up before the picture of some

favorite saint. They appeared devout, crossed themselves frequently, and occasionally prostrated themselves before the priest. A few, chiefly small boys, chanted during the service. What addresses there were made to the understanding, or appeals to the heart, I know not. There is something rather imposing in their rites, but how unlike the simplicity of the gospel. "God is a Spirit." Captain Benjamin tells me, that one of their priests has been here twelve years. All that he does is to read prayers, solemnize marriages, and attend funerals. Instruction in the shape of written addresses, or sermons, is seldom communicated, and when it is so, these discourses are prepared by some of the higher orders of ecclesiastics at home, the inferior clergy being considered incompetent to the task. Yet nothing has this man found an heart to attempt for the poor heathen around him.

After service Governor Chesticoff invited me to walk home with him, and see several Indians who were then at his house. I accompanied him, and found ten, some of the principal chiefs and their wives, of the Sitka tribe, waiting our arrival. They were accompanied by an Indian from the Fox Islands, who has been with the Russians several years, and is now a member of the Greek church. He speaks Russian, and is employed by the company as an interpreter. I rejoiced exceedingly that I might tell these degraded men my object in visiting their shores. Through my interpreter I informed them who I was, whence I came, and whither I was going. I assured them that a sincere desire to do them good had prompted the American church to send an agent to ascertain the condition of the Indians on the North-West Coast. I told them of the Sandwich Islands, of the former character of the inhabitants, of missionary efforts made among them, and of their present condition and prospects. I told them of the improvement, which had been effected in the character of the Indians in the United States, and I endeavored to show them, that it was of great importance they should receive the gospel. They seemed much gratified with the interview. After gleaning considerable information respecting their manners, customs, and religious notions, I left them.

Monday, 16. An exceedingly fine morning. The sun from a serene sky sheds his beams upon the mountains of snow, and forcibly reminds me of a New-England spring morning. Oh when shall the sun of righteousness illumine these dark ends of the earth? About 10 o'clock, A. M., I went on shore, and waited upon the governor. He kindly furnished me with his Indian interpreter, who speaks Russian, and with a Russian who speaks tolerably good English, and we immediately visited the Indian village. It is built on the beach, directly under the guns of the fort,

and contains forty or fifty houses. These are built of slabs, or logs, split, and driven into the ground end-wise. The roof is a little sloping, and covered with the same materials. In the middle of the house is the fire-place, from which the smoke ascends through a large opening in the roof. On the front of the house is a small aperture, through which, not without difficulty, admission is gained. We walked to the farther end of the village before we entered any of their habitations. As we proceeded, the odor of fish which they were curing about their doors, was very offensive, while dogs numerous and surly, and crows shockingly tame, seemed inclined to dispute our way. Having reached the house of a considerable chief, we entered. The chief was not at home, but we sat and addressed the men, women, and children, who had collected around the fire. Through my interpreter, I told them my object, what had been done at the Islands, and what the gospel could do for them. I told them of the bible, which disclosed the character of God, and Jesus Christ, which taught men to be good, made them happy in this world, and prepared them for heaven; and I asked them if they did not wish to be instructed, to receive teachers, have the bible, learn to read, and become good and happy. After calling at several of their hovels, we at length found a chief to whom I repeated much that I had said before. I assured him that I had nothing to do with trade—that at great expense I had come to see the Indians, and learn their situation—that I should visit other parts of the coast, and ascertain if possible where instruction would be received. I asked this chief, if he would protect a man who should come and live with his people and afford them instruction. He said he would—that they all were ignorant, and wished to have teachers sent to them. Still I am aware that they have no correct idea of the nature of instruction, and are thinking of deriving pecuniary benefit from a plan of this kind. I then returned, having made my object known to seventy or eighty of those benighted men.

In the evening I had another interview with governor Chesticoff. He said he had learned, by his interpreter, that the Indians were highly gratified with my visit. The intelligence of my arrival and object will, he thinks, spread widely among different tribes.

In the course of the evening I asked his Excellency, whether he could and would permit a missionary family to reside at this place under his protection, to acquire the Sitka language, and labor to gain access to the minds of the savages. I assured him that I had no pecuniary or political object to secure, but wished to benefit the poor Indians. I stated that my object was to visit the whole coast, if possible, and

find the most favorable place for a missionary station; that I indulged the hope of finding such a place farther south, but if this could not be effected, if no situation could be discovered where a mission family could be safe without a garrison, perhaps the American churches, which took a deep interest in the welfare of the Indians on this coast, might think it desirable to send hither a family if permission could be obtained to learn the language, and gain the confidence of the natives, till it should be expedient to go farther south, and settle on Queen Charlotte's Island, or some where in that vicinity. The governor assured me, that he regarded my object as a most philanthropic one,—said there could be no doubt that my request would be granted, and that it would certainly be in accordance with his feelings. He said, however, that it would be proper to ascertain the views of the Greek church, and that, to effect this, he would write to Petersburg, and request an answer to my inquiries. Perhaps, he added, his own church would judge it best to christianize these Indians, and convert them to its belief.

Governor Chesticoff has certainly been exceedingly polite and attentive. I gave him several of our Hawaiian tracts, the January and February numbers of the Missionary Herald for 1828, Mr. Dwight's address on the Greek revolution, and Mr. Stewart's Journal of a residence at the Sandwich Islands. These, he said, he would keep in remembrance of me. He also gave me a little remembrancer, as he said, of Peter Chesticoff. As we expect to leave on the morrow, I expressed the hope that we might meet in a better world, and bade him adieu. He shook me cordially by the hand, and wished me the blessing of God on my benevolent agency.

Tuesday, 17. As we were unable to get to sea, I called upon captain Benjamins this morning, and requested an introduction to the two Greek ecclesiastics who reside at this place. We first called upon the younger one, who officiated at church the last Sabbath. His father is a Russian, his mother an Indian woman belonging to one of the Fox Islands, a cluster which lies south of Kamtschatka. He is a pleasant looking young man, and of good reputation. He left this country several years since, and in Siberia acquired an education for the church, married a Russian woman, and returned to this place. As he intends soon to visit the Fox Islands, I made several inquiries, through captain Benjamins, respecting his intentions of benefiting the Indians. He is familiar with their language, and expects to devote his life to the promotion of their welfare. I asked him what he thought of the Indians on this part of the coast, particularly of the Sitka tribe. He said, their ideas of the subject of religion were very confused, that they needed instruction, and he thought they

might be christianized. He acknowledged that no suitable efforts had been made to effect so desirable an object,—said that to benefit the heathen their language must be acquired. I told him my object in visiting the coast, and gave him a summary account of the efforts which the American church is now making to send the gospel to degraded perishing pagans. I was exceedingly desirous of learning what were his views of the doctrines of the gospel, but as I could not converse excepting through the medium of an interpreter who speaks broken English, I judged it inexpedient to attempt the thing. I wished him the blessing of God on his labors among the heathen; he reciprocated the wish, and we parted.

We then called upon the old priest, who has resided here twelve years. I made a few inquiries respecting the Indians, but he seemed to know but little about them. He seemed to regard them, however, as in a hopeless condition. Some of the Indian women, he said, whom the Russians had taken for wives, had been baptised, but, he added, it is of no use, they remain as before. He said the place would soon be abandoned, and then nothing could be done for them.

Mr. G. was told, that this old priest had six daughters, not one of whom had been taught to read. He considers the state of morals among the Russians as exceedingly bad, and that, on this account, as well as from the effects of religious and political jealousy, an American mission would not find sufficient favor, to justify its commencement in this place. The fact, also, that the interior furnishes no supplies, and that nothing can be raised at New-Archangel, would render the mission expensive.

[To be continued.]

Mediterranean.

LETTER FROM MR. GOODELL, DATED MALTA,
JULY, 1830.

Arrival of Messrs. Bird and Whiting at Beyroot.

UNDER date of July 21st, Mr. Goodell states that a letter had been received from Mr. Bird giving information of his arrival, with his associates, at Larnica, in the island of Cyprus, on the 14th of May. They left Malta on the 1st.

We received, also, at the same time—Mr. Goodell remarks—a letter from Mrs. Abbott, dated Beyroot, April 21st, in which she says, that the priests seemed more hardened than ever; that the patriarch persecuted indirectly all those of his

sect, who had been employed in the service of Mr. Abbott; and that Asaad Shidiak was still in prison. In every prayer of ours, we make mention of our dear friends there. I doubt not the churches will remember them tenderly and prayerfully. But though all others should forget them, the Saviour will never forget them. Mr. Abbott had succeeded in turning out of the house I left there some persons, who had intruded. This was very kind in him.

On the 30th of the same month, Mr. Goodell gives the pleasing intelligence, that the brethren destined for Syria had safely reached Beyroot.

They arrived on the evening of May 18th, and thus their voyage, not including the time they spent at Cyprus, was a little more than fifteen days. Their letters were of different dates from the 19th of May to the 15th of June. They say, “Tannoos El Haddad, and Elias El Fuaz seem like cordial believers.”—“Wortabet, who is at or near Sidon, is well spoken of by all, and is doing good.” Their “reception on shore was just what could have been wished; no shy gazers on, ready to scoff; on the contrary, all respectfully saluted” them as they “passed the streets.” “The priests, however, were much disturbed, and the very next morning the papal thunders began to roar in the churches.” But these fulminations did not prevent many, even some of the Maronites, from calling to see them, and they were likely to find no difficulty in getting a good house, in addition to the one of which I made mention in the former part of this letter. One of those at the Deeven, who formerly injured us, is gone to give up his account to the Judge of all, and two others are removed from office. *Asaad Esh Shidiak is still alive; and there is every reason to believe, that he loves and obeys the truth, that he is sanctified by it, rooted and grounded in it, and ready to suffer for it.* Mr. Abbott and family were well. When some of the Arabs learnt from him, that it was not likely I should return to Beyroot with Mr. Bird, they sat down and wrote a petition to the American Board of Missions, praying that my family might also be sent back to them. This has but recently come to hand, and possibly I may forward a translation hereafter. These little items of news I thought it best to write, as I am sure they will be interesting to you and the Prudential Committee, and it may be a considerable time, before you receive any communications direct from Beyroot.

It is believed that Elias el Fuaz has not been particularly mentioned in any former communication. Mr. Goodell says,—“He was one of the most punctual attendants at our religious services in Arabic for nearly or quite two years

before we left Beyroot. He appeared to take delight in reading the Holy Scriptures, and to have some reverence for them; and though he sometimes cavilled, and sometimes appeared trifling, yet we had some hope that he was a sincere inquirer after the truth. After we left Syria, he wrote to us all repeatedly—more frequently, perhaps, than any others of our Arab friends; and Tannoos said, once or twice, concerning him, that he seemed not far from the kingdom of heaven, and that Elias and himself often met to read the Scriptures and pray together. It was Elias, who made his way through the darkness and storm, to carry despatches for us to the English consul, the night we heard of the battle of Navarino."

The inhabitants of Syria and of Malta compared.

The difference between the native inhabitants of Malta, and those of Syria, both in respect to their character and condition, is very great. The *Maltese* in general are not a reading people, and their language can scarcely be said to be a written language. It is only a few years, since it was reduced to writing; and nearly all the books that have ever, to my knowledge, been published in it, have been published within a very short time, and mostly by Mr. Jowett, or at his press; consisting of the four gospels and the acts of the apostles, a collection of Maltese proverbs, and several elementary books. And perhaps not twenty persons can be found among the native population of the whole island, who are able to read them. In *Syria*, though there is a sad deficiency of books, and of schools, and consequently of intelligent readers, yet of all these, there is, in comparison of Malta, no inconsiderable number.

As the *Maltese* are not generally able to read, so are they not accustomed generally to think for themselves on religious subjects. Not having a Bible in their houses, (and it would be a sealed book, if they had one,) and never hearing in the church a single verse read in a language which they understand, they have no ideas on religion, except what are derived from their priests, and are of course excessively bigotted and superstitious. They manifest no desire to hear any new doctrine. If they have such a desire, they do not dare to express it. In *Syria*, on the contrary, the Scriptures in the vernacular tongue are found in most, if not all, of the churches, and also in many families, where some one is able to read them. The people are not so entirely dependent on their priests for every religious thought and feeling; and, though we every where see enough to remind us, "whose is the image and superscription," which is impressed upon them, yet we find also

much which reminds one of the Athenian character—they love to tell or hear some new thing.

In *Malta*, there is an appearance of almost entire servility and tame submission to the ghostly fathers. In *Syria*, there is more of a bold, fearless, and refractory spirit; more ability and forwardness to cope with their priests in argument; and more of a disposition to call their decisions in question, and to think and judge for themselves.

In *Malta*, what is not superstition appears to be, for the most part, rank infidelity. In *Syria*, there is an abundance both of superstition and of infidelity; but there is also a middle class, who would by no means speak against Christianity, and yet are too enlightened to be satisfied with unmeaning ceremonies, and desire to be free from the galling chains, of superstition.

In *Malta*, it is extremely difficult, on account of existing customs, to have much intercourse with the native inhabitants; and *familiar, unrestrained* intercourse is next to impossible. In *Syria*, it is very different. The customs there are such, that, were it not for fear of excommunication, kind-hearted missionaries, who are willing to suffer some inconveniences in order to benefit the souls of the people, would be often excessively annoyed by them. They intrude at all hours; and, like the frogs of Egypt, come without ceremony into their houses, and into their bed-chamber, and (unless kept off) upon their very bed. This custom, though contrary to our ideas of propriety, and often vexatious, yet for the missionary has many advantages.

In *Malta*, there is, among the native inhabitants, but *one* religious sect; and for any person to change his religion is of course a thing scarcely ever heard of. In *Syria*, there are *different* religious sects; and a change from one to another is very common. This state of things naturally provokes discussion among themselves, renders the idea of a change altogether practicable to them, and makes it less difficult for missionaries to excite their attention to the truth, and to bring them back to primitive Christianity.

In *Malta*, the priests are exceedingly numerous. It is said, that as many as one sixth of the male population belong to the ecclesiastical and monastic orders. It is hardly possible to turn a corner in the street without meeting with a greater or less number of them. In *Syria*, the priests are much less numerous. In the *former* place, they generally know much more than the people; in the *latter*, the people know quite as much as their priests.

In *Malta*, notwithstanding all the protection, which the English government guarantees equally to all her subjects of whatever religion; notwithstanding all her efforts to enlighten and benefit the people,

by establishing schools, and by forwarding the wishes of the benevolent; notwithstanding all the intercourse, which the Papists have now in various ways for many years had with the Protestants; and notwithstanding all the novelty, which there is in the presence of another priesthood and a different mode of worship in the island;—nothing like a spirit of general inquiry has appeared to be excited among the Maltese. Notwithstanding all that has been done in the midst of them and for them; and notwithstanding the gradual change for the better which has certainly taken place among them, yet to this day, they appear like a mass of inert matter, or like waters perfectly stagnant. But in *Syria*, with scarcely any of those exciting causes above mentioned, it requires all the vigilance and power of the civil and ecclesiastical authorities to check the spirit of inquiry, that has gone forth among the restless and turbulent spirits of Mount Lebanon. Malta, indeed, on account of the favor and protection of the English government, seems for the present to be the best place for the printing establishment. For the same reason, also, it affords some facilities for missionary operations, which *Syria* does not. And, though *great* and *effectual* door can by no means be said to be open in *Syria*, so long as the civil power so “terrible from its beginning hitherto,” lends its aid to the ecclesiastical, to put a stop to all religious excitement, to all change of sentiment, and all renovation of heart and life,—yet, after all, it appears to be a far more promising field for missionary labor, than Malta. Almost any thing is better than a dead calm.

LETTERS FROM MESSRS. SMITH AND DWIGHT.

THE arrival of Messrs. Smith and Dwight at Constantinople, and their departure thence for Armenia, have already been mentioned. In a letter from them, dated Constantinople May 15th, they remark, that at Smyrna they were hospitably entertained by their fellow-laborer Mr. Brewer, and their stay in that place was rendered pleasant by a small circle of the friends of missions from whom their brethren before them had received valuable assistance.

At Constantinople, they were put under very great obligations by the kind and valuable attentions of Mr. Rhind, the commissioner of our government, who had just closed a commercial treaty with the Porte, by which the United States are placed upon the footing of the most favored nations, and its citizens acknowledged in their proper character as Americans. Mr. Rhind had exerted himself in the most friendly manner, to procure them lodgings, together with the documents necessary for their safety in travelling; and he had thrown open his own apartments for them to preach in on the Sab-

bath, where they had several times preached the gospel to a congregation of about twenty persons, embracing a large proportion of the Protestants in the place speaking the English language. After mentioning these things, Messrs. S. and D. go on to speak as follows:

Importance of Constantinople as a Missionary Station.

You are already aware that Mr. Brewer has established himself at Smyrna, and commenced a flourishing school for Greek girls: so that that place has, for the present at least, one missionary; and although, considering the amount of Armenian and Greek population which it contains, and the intercourse which it has with the interior and with Greece, it might well give employment to a number more, still its claims in this respect cannot be considered so urgent as those of the capital. In another particular, also, circumstances have materially changed since August last. Then the English factory there, the largest and most respectable in the Levant, were without a minister of the gospel. The regular chaplain, Mr. Arundel, has since returned, and resumed his useful labors. From him we received many attentions, and were gratified to hear the gospel evangelically preached by him to congregations of from 100 to 150 persons. We found that Mr. Brewer, in these circumstances, and in reference to the fact that most of the seriously disposed English and Americans there were Episcopilians, considered himself not called upon to commence any separate service in English, except a Sabbath-evening conference and the monthly concert. American commerce will, however, no doubt now rapidly increase, and before long an American service may be needed.

But at present, Constantinople has far more urgent claims. We have been surprised to find, that there has not been a single Protestant clergyman here since Mr. Leeves' departure, nor are we able to learn that any is expected. Does it not bring a just reproach upon Protestant nations generally, that so many of them have diplomatic missions here, and every one without a chaplain, while the Catholic Europeans have seven churches well supplied with priests? Should it be said, that the Catholics are more numerous than the Protestants, this very apology gives occasion to an additional charge; for what has occasioned this disproportion of numbers, but the activity of the Catholic church, and the patronage uniformly afforded to its efforts, by the diplomatic representatives of the Catholic nations? Will not every pious American wish most earnestly that his country may not participate in this neglect of the institutions of the gospel, and be anxious that, by the establishment of an Amer-

ican clergyman here, the United States may be known at the commencement of its relations with the Porte as a religious nation? Such a person, although the number who speak the English is small, probably less than fifty, would be welcomed with pleasure by several who have frequently expressed to us their regret at the absence of the means of grace; and as it so happens that a number have been educated in the Presbyterian church, our own forms would not be unacceptable. We do, therefore, fearing that our government will not appoint a chaplain for this place, most ardently desire to see a missionary stationed here by our society, who, by the influence of his piety, pulpit talents, and general character, may gather around him and bring under a religious influence the members of this Protestant flock, who are now scattered without a shepherd; and at the same time increase their number by inducing other Europeans to forsake the fallacies of the church of Rome for the pure principles of the gospel. These two objects might form a distinct branch of labor, and would be sufficient to occupy the time and talents of one man. Without expressing an opinion on the expediency of Mr. Temple's leaving Malta, we will venture to say that, should he leave, he is just the man we should like to see established here in this department, and we know of no place at present, in the Levant, that needs his services more.

We do not dwell upon the necessity of an additional missionary or missionaries for the *natives* of Constantinople, because we think you hardly need an argument, or a fact, besides what you already possess, to convince you that in this great capital where so many Greeks and Armenians reside, the seat of the heads of their respective churches for the empire, and where the case of missionaries who may be in difficulties in distant provinces must ultimately be brought, there ought by all means to be at least one. We will only say, on the last point, that our treaty with the Porte, being only a treaty of commerce, contemplates merely mercantile characters, and it is only by oversight, or sufferance, or special favor, and not by right, that our missionaries can gain a footing. Should their numbers be considerably increased, their case must come before government, and then they will need some able representative of their body at hand to plead their cause.

Route proposed for the Tour.

On our arrival in this city, we found the negotiations for a treaty between our government and the Porte in such a state of forwardness, that we considered ourselves justified in waiting a few days in order to obtain firmans as Americans. The delay has been greater than we at first expected,

but we feel the less uneasy at it, as we have thus been enabled to increase our knowledge of Turkish, and collect considerable information from the best sources; and we also think that little, if any, of the best season for travelling has been lost, as we have learned from travellers just arrived from Tebreez, that the snow, on some of the mountains which they crossed, was still several feet deep. We are now expecting our firmans daily, and shall leave as soon as we receive them.

The loss of time which would be occasioned by waiting for a passage to Trebizond, and the uncertainties of the voyage, have determined us to go by land. We have furnished ourselves with Turkish dresses, have exchanged our trunks for bags of Russian leather, and our beds for carpets and coverlets, and have procured all the necessary accoutrements for travelling in Turkey, with which this city is so abundantly stocked. We travel with a Tartar, who furnishes us with seven post-horses, i. e. four for ourselves and dragoman and servant, one for our baggage, one for himself, and one for the surugee, pays all the customary presents on the road, is under our command as to time, and conducts us by way of Tocat and Trebizond, to Erzroum, for 2,800 piastres; and as he is well recommended by English gentlemen who have travelled with him, we hope to proceed without difficulty. The distance is reckoned at about 270 caravan hours, or a little more than 800 miles. At Tocat we shall find a large Armenian population, and shall take a melancholy pleasure in visiting, if it can be discovered, the grave of Martyn. By turning aside to Trebizond, we shall add little or nothing to the length of our journey, and shall have an opportunity of visiting a place, which from its vicinity to Armenia, its being the only port on the southern coast of the Black Sea at which Europeans trade, and being about to be the residence of an English, a French, and in time of an American consul, seems very likely to be our next missionary station after Constantinople. Erzroum is the nearest and the largest city in Armenia proper, and the only one of any size that does not now belong to Russia; indeed even that is still occupied by Russian troops, who extend their outposts several stages from it in this direction.

You are aware that, by the last treaty between Russia and Persia, the province of Erivan, including the convent of Etchmiazin, was ceded to the former power. Indeed so far south do the Russian boundaries now extend, that the establishment of missions extensively in Armenia must lead us within her territories. We therefore deem it of great importance to visit Tiflis, the capital of Georgia, and of the other provinces south of the Caucasus. That place is now the residence of the patriarch of Etchmiazin; and besides, we

shall thus have an opportunity of seeing the very interesting improvements in education, which the Armenians are said to have commenced there, under Russian patronage. Even an Armenian newspaper has recently reached Constantinople from the press at Tiflis.

Since our attention was directed that way by our instructions, we have made every possible inquiry respecting the Nestorians of Curdistan (the Chaldeans of Dr. Walsh,) and we shall take an intense interest in visiting that primitive, and hitherto almost unknown, sect, if it be possible. As their territories lie within the nominal boundaries of Persia, and on the confines of the well regulated province of Prince Abbas Mirza, the capital of which is Tebreez, that will be decidedly the best point from which to make the attempt. We propose therefore to proceed from Tiflis to Tebreez, taking Shusse in our route, if possible, as the missionaries there can give us much information, which we could derive from no other source. At Tebreez we shall find an English ambassador, and a population of about thirty Englishmen. There we can receive and forward letters, and negotiate bills for money. We can also make every necessary inquiry respecting the practicability of visiting the Nestorians. Although we hope to accomplish this, we do not allow our expectations to be very much raised. For we are already informed that the governor of Julamerk is the worst of all the Kurdish princes, and have heard with regret, that he has caused Dr. Schultz, a learned German traveller, to be assassinated. The Nestorian patriarch does not reside at Julamerk, and we may still be able to reach him. It is possible we may meet him at Tebreez, where he sometimes visits. At least we can there gain much information respecting his sect.

As to ulterior movement, we have determined nothing. We have only learned that there is a caravan route from Tebreez to Mozul; and should it appear practicable, we may proceed on in that direction towards Syria; especially as it will probably be late in the fall before we leave Tebreez, and at that season it will be easier going southward, across the plains of Mesopotamia, than westward over the snowy mountains of Armenia. Our inquiries have led us to apprehend much less danger from robbers, than we had anticipated. Between here and Erzroum, when we are in company with a Tartar, there is none. And the English gentlemen already alluded to, who have just come from Tebreez, and from whom we have derived several of the facts above stated, passed from Tebreez to Erzroum on their own horses without a guard.

The letter, from which the remaining extracts are made, was written by Mr. Smith from Tocat to Mr. Anderson. It is dated June 1st.

Journey from Constantinople to Tocat.

After several days of unavoidable delay in obtaining the necessary passports and other documents at Constantinople, we left that place on the morning of the 21st ult., and yesterday at noon reached this city, having rode about 500 miles; i. e. nearly 50 miles a day on an average. Our route has led us through Nicomedia, Boli, and Amasia. From the excessive heat that prevailed at Constantinople for a short time before our departure, we expected to suffer much the first few days. But a kind providence shrouded the sun in clouds for three days, so that we enjoyed our ride much through the rich plains and verdant forests of Bithynia. Then we crossed the high and beautiful plain of Boli, and the still higher table lands which border on Paphlagonia, where we found as cool and as pure an air, as that which, you remember, so much delighted us, the last summer, in Arcadia. We hastened over these lands at the rate of 80 miles a day with little fatigue. Since reaching the tributaries of the Hobs, and thus far in Pontus, the heat at mid-day has been almost insupportable, and yesterday, before we stopped, it reached the temperature of 100° of Fahrenheit. But by lying by at mid-day, and riding all night, we have reached this place without having our health seriously affected. Indeed we are astonished at the comparative ease with which we have effected so rapid a journey, in a foreign climate, and in this inhospitable country, where the only accommodations at night are a filthy khan, and where hardly anything but the poorest food can be found; and often have we made mention of the goodness of God, who has thus borne us up under fatigue, and brought us safely on our way. We have special reason to be thankful that his providence has placed us under the guidance of so good a Tartar. The best food, the best accommodations, and the best horses that were to be had have always been at our command.

The Grave of Henry Martyn.

Had I time I would with pleasure describe to you all the interesting and important observations we have made, but as I am limited in that respect, I will pass on to this place, so intimately associated in the mind of every friend of missions with the name of MARTYN. We have to-day visited the grave of that excellent and devoted missionary. From the manner in which his death is mentioned in his memoir, we had anticipated some difficulty in finding even the place of his burial. But here we found that any one could tell us that, and were immediately directed to the principal Armenian cemetery, around the church of the "Forty Children," at the north-east extremity of the town. Here the priest

showed his tomb-stone, which is distinguished from those of the Armenians around, only by the Latin inscription, which an English traveller, some years ago, had placed upon it.

Messrs. S. and D. took much pains to learn the circumstances of Mariya's death, but could only obtain presumptive evidence that he died in the post-house, and of the plague, which raged terribly in the place at the time of his decease. Mr. Smith adds—

Little did I think,—when, by reading the life of that excellent man in my senior year in college, I was first inclined to a missionary life,—that Providence would ever put it in my way to visit his tomb. Would that now I have been permitted this melancholy pleasure, and am about to retrace his steps towards the country where he has left behind him such a name for holiness of character, I might be endued with more of his spirit, so that, if my life be prolonged, it may be as usefully spent as his, or if death await me, I may be as well prepared for it as he was.

Anticipated dangers of the Route.

The safety of our road beyond this place seems rather more uncertain, than we had been led to anticipate at Constantinople, though we have no serious apprehensions. Between here and Siwas, which is about twenty hours distant, there are collected some six or eight thousand disbanded soldiers, who have turned robbers, and the neighboring authorities are collecting troops to march against them. They are, however, so far from our road, that we shall probably see nothing of them. Notwithstanding all the inquiries we have made, we have yet been unable to learn whether the Russians have left, or are leaving, Erzroum, and are somewhat afraid of arriving there about the time when the change of authorities takes place, and when there will, of course, be disorder for some time. The road by way of Tribizond is so bad, and the danger from robbers between there and Erzroum occasionally so considerable, that we are hesitating whether to go to that place. Should we not, we hope to obtain all necessary information respecting it, here and at Erzroum.

Bombay.

REVIEW OF A YEAR.

THE missionaries at Bombay, in accordance with their custom, have printed a report of their operations during the year 1829, for the information of their patrons in India; and copies of this report have been sent to the societies in this country, which support schools in connection

with the mission.—The subjoined extracts will show what was done through the medium of the press and of Christian education.

Amount of Printing in the year 1829.

The revision of the second edition of the New Testament in Mahratta, now in the press, has been completed,—the printing of which has proceeded to Revelation, and will be finished early in the year. During the year there have been printed at the mission press the following religious books, viz.

Mahratta.—For the Bombay Auxiliary Religious Tract Society.

“The Ten Commandments,” &c.	24p. 12mo. 3000 copies.
Do. do. (second edition)	27 do. 3000
“Relief to the sin-Burdened”	20 do. 3000
Do. do. (second edition)	20 do. 2500
“In whom shall we trust?”	33 do. 3000
“The Wrath to Come”	28 do. 2000
“Marks of the True Religion”	32 do. 2500

For the Bombay Auxiliary Bible Society.

Epistles to Romans and Corinthians	94 8vo. 3000
Do. Galatians—Philemon	74 do. 3000

For the Mission.

First part of Genesis	56 12mo. 2000
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Portuguese.—For the Bombay Auxiliary Religious Tract Society.

“Reasons for separating from the Church of Rome”	11 12mo. 500
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English.—For Individuals and societies,	8vo. 1840
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A revised edition (consisting of 1250 copies) of Elements of Astronomy and Geography intended for the schools, containing 80 pages 8vo. has also been printed, but is not yet published, being delayed on account of some lithographed maps which are to accompany it, and which are now in a state of forwardness.

The mission have put in circulation, during the past year, as follows:—

Mahratta.—Portions of Scripture	4322
Tracts	9800
School books	500
Goojrattee.—Portions of Scripture	500
Tracts	900

In other languages spoken in Bombay, 500

Scriptures and Tracts

Some of these have been sent to European gentlemen residing in the interior, who requested them for distribution among the natives, but the principal part have been given to individuals, who have called at the chapel and our houses for them, and in our preaching excursions among the natives in Bombay and on the continent. Our practice is to give books to such only as are able and promise to read them,—generally accompanied by an epitome of the contents of the books, and such other remarks, as are calculated to excite their attention and to secure a careful perusal of them.

Number and Influence of the Schools.

Schedule of native Free-Schools for Boys.

Places.	Teachers' Caste.	Classes.				Total.	Girls.	Jews.	Hindoo.	Mohammedans.	Christians.	Whence supported.
		1st.	2d.	3d.	4th.							
T'hull	Jew	14	18	19	32	83	13	3	76	4		Gilmanton, N. H.
Allebag	Jew	17	12	13	47	89	10	14	65	10		Pittsfield, Ms.
Nagam	Jew	25	16	15	31	87	15	17	70			
Revadunda	Jew	28	22	22	38	110	6	27	79	3	1	Andover, Ms.
Rohay	Jew	11	10	9	22	52		4	43	5		
Parlee	Brahmin	9	6	15	30	60			45	15		
Nagoatnay	Brahmin	25	19	24	22	90	2	2	86	2		Savannah, Geo.
Pane	Jew	5	2	16	45	68	3	19	56			Salem, Ms.
Panwell	Jew	15	9	19	46	89	10	17	61	11		Portland, Me.
Joonur	Weaver	18	14	12	18	62	2		59	3		
Mahim	Mahratta	12	2	6	19	39			30	9		
Bombay	No. 1	Tulor	10	10	8	25	53		50	3		Bombay Ass.
"	No. 2	Weaver	13	13	11	22	59	2	24	1	1	Charleston, S. C.
"	No. 3	Brahmin	12	13	15	17	57	4	12	50	5	
"	No. 4	Brahmin	10	7	12	26	55	1	51	4		Greenfield, Ms.
"	No. 5	Brahmin	8	8	10	24	50	2	45	5		Middletown, Con.
Mazagon	Purbhoo	9	5	8	16	38	2		35	3		Wethersfield, Con.
Allebag	Jew n. s.	Readers	16	14	30	6	30					Boston Jew Soc.

The numbers inserted in this table are those who actually belong to the schools;—but the average attendance in the schools on the continent is, probably, nearly one-fourth less.

Schedule of native Free-Schools for Girls.

Teachers' Caste.	Schools.			No. of Readers	No. of Scholars	Places.	Whence supported.					
	No.	1	15	40	Bombay	Philadelphia, Penn.	Utica, N. Y.	Blandford, Ms.				
Brahmin	No. 1	15	40									
do.	" 2	15	35		"							
do.	" 3	13			"							
do.	" 4	12	25		"							
do.	" 5	8	40		"							
do.	" 6	8	16		"							
Female	" 7	5	18		"							
do.	" 8	5	12		"							
Purbhoo	" 9	6	20									
Brahmin	No. 10	4	20									
do.	" 11	0	18		"							
do.	" 12	8	20		"							
do.	" 13	3	25		"							
do.	" 14	4	20		"							
do.	" 15	5	20		"							
do.	" 16	8	23		"							
do.	" 17	4	25		"							
do.	" 18		15		Mahim	Albany.						

The schools for boys remain nearly the same as reported the preceding year. We have at present 17 in operation, of which 7 are on the island of Bombay, and 10 on the continent. Nearly twelve hundred children belong to these schools.—78 of whom are girls,—and 130 Jews. Eighteen months since, the mission established a Hebrew school at Allebag,—the average number of scholars is 30—8 of whom are girls; 12 of the scholars begin to read the Hebrew Scriptures with considerable fluency, though they as yet understand but very imperfectly what they read.

During the year, all our schools on the continent have been visited once, and some of them oftener, by members of the mission, and generally found to be in a flourishing and promising state. It will appear from the schedule of the schools, that most of

them are under the instruction of Jewish teachers, who not only disallow the observance of heathenish customs in their schools, but also manifest considerable interest in giving religious instruction to their pupils. The good influence of these schools on the moral aspect of the villages in which they are situated, only goes to show the importance of having mission schools, conducted on strictly Christian principles, established in every village in this land of pagan darkness. This influence is not limited to the children in the schools—nor to the families to which they belong, nor to any particular caste; but it is more or less felt by all castes, from the highest to the lowest—male and female.

We cannot but regard these schools, scattered through this extensive region, as so many lamps hung out in the moral

heavens to disperse the darkness, which has for ages cast the shadow of death over this wretched people; and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets.

We continue to receive applications for establishing new schools in various places. We have received two written applications from several Bramhuns in large villages on the continent, (where we have schools instructed by Jews,) to open schools for their children, assuring us of their willingness to have them instructed in our Christian books. These facts are mentioned to show the good promise of well regulated missionary schools,—and that there is a spirit of inquiry going abroad in the vicinity of these schools.

Instead of the scholars instructed in the schools and their parents having imbibed prejudices against Christian instruction, as has been alleged as an objection to such schools, we uniformly find them the most eager to receive books and listen to preaching; and their familiarity with Christian books gives them a decided superiority over the other natives: in understanding preaching, and the books we put into their hands.

In consequence of the liberal patronage afforded by the Bombay District Committee of the Society for Promoting Christian Knowledge, for the support of six native female schools,—and the generous aid received from friends to native female education under this presidency, their number has been increased to eighteen, comprising more than 400 girls.—Of whom 122 are readers,—all of these have committed the ten commandments, and the greater part have committed a catechism comprising a summary of Christian doctrines and precepts; and several have also committed parts of Watt's catechism, a few chapters of the Gospel, and Christian hymns;—all write a fair legible hand on sand-boards, and a few have attended to the simple rules of arithmetic. A few adults come to our houses daily, who are furnished with plain sewing, the avails of which support them.

From 30 to 60 of the larger girls in these schools attend the Mahratta service at the mission chapel, Sabbath mornings. Their deportment in time of worship is marked with increasing decorum and attention. About 20 of the larger girls and a few adult females, attend a meeting at one of our houses weekly for religious instruction and prayer. Not unfrequently at these seasons have their minds been tenderly affected by divine truth, especially by those truths, which exhibit the Saviour as the "Lamb of God who taketh away the sin of the world."

We deem it desirable, and have it in contemplation, as soon as sufficient encouragement shall be afforded, to establish a higher school for the reception of such

girls as have become versed in the branches taught in the common schools, and who may be induced to pursue their studies and receive instruction in needle-work. The importance of such schools must be obvious to every one acquainted with the native character, and the condition of Hindoo females. Scholars collected in such schools would be more secluded from the débasing influence of idolatry, and be more constantly under the influence of that truth, through which the Holy Ghost renovates the soul.

While we acknowledge the importance and the good promise of native female schools, we would apprise our patrons of the almost insurmountable obstacles which obstruct their progress. The unfaithfulness of native teachers,—the prejudices of the people against female education,—fears of being polluted by different castes coming in too close contact with each other, and the natural indisposition of the children to mental effort, together with the ever-occurring festivals which draw them from the schools and dissipate their minds, require unweary exertions on the part of the ladies who have the superintendence of them, to keep them in successful operation. They have obstacles to encounter and trials to endure, known only to those who are personally engaged in similar labors. They are, however, by no means discouraged in their efforts to rescue their own sex of the human family from the bondage beneath which they have so long groaned, enchain'd by the basest superstition, and to raise them from their present degradation to that social and moral elevation of character, which shall enable them to participate in those domestic felicities and Christian hopes, which are the legitimate fruits of a Christian education. The task, though toilsome, is pleasant and full of hope. The good in prospect is a rich reward for every sacrifice of personal feeling and comfort.

LETTER FROM MR. GRAVES, DATED NIELGHERRY HILLS, MARCH 24, 1830.

MR. Graves' visit to the Nielgherry Hills for his health was mentioned at p. 366 of the last number. He thus speaks of the interesting missions he saw on the south-western coast of Hindoo-stan.

The missions we have visited since leaving Bombay, are those of the Church Missionary Society, on the Malabar coast, and in the Malayalim language, which considerably resembles Tamul. Of course our ignorance of the language renders it improper to say much respecting the state of those missions; but we are certainly bound to mention the pleasure and encouragement we felt in viewing them. At Allepie Mr. Norton has a large dwelling-house,

and a large church, both built partly at the expense of the society, and partly by the favor of the native government. The ground on which they stand is, also, the gift of the late queen. The church has a belfry, bell, gallery, and organ, and resounds with Christian hymns, in Christian tunes, and in the native language. The congregation consisted of about two hundred natives, nearly half of whom had been baptized. The day we attended, a Hindoo family was baptized, and some from the Roman Catholics received. But all who are baptized are not received to the Lord's supper, nor supposed to give full evidence of a radical change. At Kottayam, Mr. Doran instructs upwards of a hundred young men in the Syrian College, mostly through the medium of the English language. As some of them have learned to understand English pretty well, the missionaries have one service on Sunday in English, the other in Malayalim. They have as yet no church, but hold their meetings in the academy connected with the college. The congregation is about two hundred. The population in their immediate vicinity is very sparse. Mr. Baker has the principal care of the native schools, and gives himself especially to preaching the Gospel. Mr. Bailey had the principal management of the printing, type-foundry, and book-binding, and had translated and printed the church service and the New Testament; some two or three books of the Old Testament were also translated. But he was seriously affected with a chronic liver complaint, and we have just heard he has gone to sea for his health. Mrs. Bailey was also in poor health. They have a large family of children; so have Mr. and Mrs. Baker. The latter have just sent their three eldest to England. Mr. Doran is unmarried. They have three large dwelling-houses—one of them erected at the expense of the occupant. Mrs. Baker is a grand-daughter of the first Mr. Kohloff. She had a boarding-school of above 40 native Syrian girls, who work during a part of the day, and the other parts are diligently employed in learning to read, or in reading the Scriptures and other Christian books in their own language. Many of them repeated Dr. Watts' second catechism very correctly.

At Cochin, Mr. Ridsdale has an English, a Portuguese, and native congregation. In Portuguese, he is assisted by a priest recently converted from popery, and instructed for a time in the Bangalore mission. Considerable attention and opposition have been excited among the Roman Catholics of the place. The large Jewish town, which is very near, has no missionary especially designated to labor in it, and few of the inhabitants attend on instruction at Cochin, though Malayalim is the proper language in which to attempt their instruction.

On our way from Cochin to this place, we passed through a large town of Syrian Christians, among whom is also one Roman Catholic church. The Syrians were finishing their Christmas holidays. The streets were filled with crosses made of plantain stalks for the occasion, and at night illuminated. They had a costly and very noisy exhibition of fire-works. In the day time, also, there was a procession of perhaps two thousand people, conveying three carved images. For music they had singing, violins, drums, tambourines, and cymbals. I was able only to reprove a few of them for their idolatry in Hindoo-stanee, which only two or three understood. I however distributed many portions of the Malayalim Testament and a greater number of religious tracts; and some both of the tracts and New Testaments they tore in pieces. I would there could be a prudent, zealous mission established there. We suffered more abuse from them, than perhaps we ever had done elsewhere in the same length of time.

Cherokees.

EXTRACT FROM A LETTER OF DOCT. BUTLER, DATED AT HAWEIS, SEPT. 22ND, 1830.

State of the Cherokees in respect to the Means of Subsistence.

A letter on this, and other subjects connected with it, written by Mr. Worcester, was inserted at pp. 153-5. It should here be remarked that Doct. Butler resides in a part of the nation where the population is comparatively dense, and principally consisting of full-blood Cherokees; and that as the physician of the mission, he has had occasion frequently to travel to almost all parts of the nation, and of course, has had the means of knowing the situation of the people and their progress in improvement.

Since the Indian question has been in agitation, I have, so far as I have been able, noticed the movements of the Cherokees and their friends, and also the movements of their enemies. I have often been grieved at the unfounded assertions made to the disadvantage of the Cherokees; such as those respecting their degraded state, their state of starvation, their savage state, their nearness to extinction, &c. &c. I have been acquainted personally with the affairs and state of the nation for ten years, and know these assertions to be untrue.

Last September I saw Mr. H., whose statements, or rather answers to questions proposed to him respecting the state of the Cherokees, were presented to congress last

winter. We conversed together freely on that subject. He stated that he lived on the borders of the nation and had been acquainted with the Cherokees for a number of years; and that he was very much surprised at their rapid improvement in the arts of civilized life; that they appeared to him to be doing well, and that he thought in justice they should be let alone: he thought they could never be placed in another situation where they would improve so rapidly as in their present one; provided the whites would not molest them.

Those who have made statements with regard to Cherokee starvation are certainly very ignorant, or guilty of gross misrepresentation. I know from personal observation that there are a large number of families, who raise considerable quantities of corn and meat to sell; and many of these are full Cherokees who speak no English. From an extensive acquaintance I cannot select a family that does not raise corn and meat. Though some few may not raise enough for family consumption. During some seasons I have had to purchase considerable corn; and although I live in the interior of the nation, I could at any season purchase as much as I wished. Last season, while travelling on the frontiers of Georgia, I well recollect seeing wagon-loads of corn going from the nation to supply the settlements in that state. Droves of beef cattle and hogs are driven annually from this nation to the different states. A few weeks since, not less than 200 beefeves were driven from this vicinity to the northern market; and I think as great numbers were collected in previous years. While many persons in the southern and middle states unite in speaking of Cherokee starvation, their tables are undoubtedly sometimes spread with meat which the alleged half-starved Indian has spared from his surplus stock. When I consider what God has done for this people, their improvement the last ten years, the justice of their cause, the unjust ground their enemies stand on, the falsehood and slander, instead of argument, used against the Indians, I cannot but think favorably of the issue of their present contest. I have never seen the Cherokees more united than they now are. It is not known that any one now thinks of emigrating, unless it is a few who live in the northern part of the nation, who enrolled about twelve years since, and have repeatedly renewed their promise of removing. The Cherokees generally feel that their cause is the cause of justice, and that their rights will be maintained in the supreme court of the United States, where they rest all their hopes. Mr. Ross told me a few days since, that his hopes of success were never greater, and that the uncommon union of the Cherokees was a great encouragement.

Chickasaws.

EXTRACT FROM A LETTER OF MR. ANSON GLEASON, DATED AT TOKSHISH, SEPT. 28TH, 1830.

MR. Stuart and Mr. Holmes, who with their families were obliged to leave the station, as stated in former numbers, have had the health of their families so far restored as to be able to resume their labors. It is supposed that both have arrived there before this time. During their absence, Mr. Gleason, from Mayhew, took charge of the station.

Admission to the Church—General Notices.

During the absence of Mr. Holmes, we have had three sacramental meetings, commencing on Friday evening, and continuing till Monday morning. On these interesting occasions we have been favored with the assistance of our brethren from the Choctaw mission, and at our last, with that of Messrs. Wilson and Blair also. During these seasons thirteen natives and six black people have been received into the church; two contributions have been freely given; the first to the missionary cause, and the last to the Bible Society. The former amounting to the sum of \$14.69, I see acknowledged in the Missionary Herald. The latter is \$11.06. Another sacramental meeting we expect will be held on the coming Sabbath. It will commence as usual on Friday evening. Mr. Kingsbury and Mr. Byington are expected. Aside from these meetings, there has been no preaching for the season, except what might be called lay preaching. My usual method of conducting the meetings on the Sabbath has been to read an English sermon, then with an interpreter explain the way of free salvation through the Gospel, sing in Chickasaw, and end with prayer and exhortation. On Sabbath and Wednesday evenings the meetings have been conducted in pretty much the same way. Our evening meetings became so well attended, that we had to enlarge our conference house, which was done very cheerfully with the help of the neighbors. There has been a regular female prayer meeting every Saturday afternoon at this place, which has generally been well attended. On the same evening there has been a prayer meeting of the brethren of the church. In many of these meetings, both social and public, I trust more or less of the church have been comforted and edified, for which all honor, praise, and power be ascribed to the ever blessed Saviour.

With an interpreter I have been out considerably among the Indians, and have attended several meetings far from home.

Some would listen with fixed attention, while others would laugh and make light of it. One man, who was much averse to hearing any thing respecting religion, being surprised at seeing me ride up and introduce the subject, inquired very warmly of my interpreter, who had been telling me where he lived? Another, on hearing I was to be at his village at a certain day, made much exertion to prevent any in the village from coming together; and at the time appointed gave me to understand that he had rather I would depart without troubling him on the subject. Another village near by, however, had heard of the expected meeting, and while I was reasoning with the poor ignorant man, a number of Indians from that village rode up, and we had a meeting. A larger number of natives have attended meeting at the station regularly on the Sabbath during the past season, than have ever attended for a length of time previously. At least it is said so by the people here.

The native members of the church have been severely tried during the summer past. The great outcry against the missionaries has been, that they were not teaching school, which, it was said, was their appropriate work; and that, if we kept on in this way, we should get the people all crazy and spoiled, like the Choctaws. Two aged women, who united with the church at one time, have been much abused by their own unmerciful relatives. One of them has left her house and fled to Mayhew, and there lives with her daughter, a devoted member of the church, in consequence of the great wickedness of her eldest son, who entered her house, spoiled all her furniture, beat her off into the woods, and vowed her death. The other old woman has been threatened in like manner; yet, as far as I can learn, they remain firm and steadfast, having their hope in the Great Jehovah.

At a meeting on the following Sabbath one Chickasaw woman and one black man were received into the church.

Disturbed State of the People.

Strong drink has long been the destroyer of this people. Whiskey, that devouring foe, is the god they adore, and after it they heedless go. I have lately been at their national council, which is still convened; and notwithstanding much drunkenness among them, I have had several opportunities of presenting the truths of the Gospel to many Indians who, it was said, never before heard the like. But still I must say whiskey merchants were much more popular and successful than myself. Another scene I there witnessed more distressing than that of drunken Indians. White men were about the council, cursing, swearing, gambling, dancing, and drinking, and that

too, on the Sabbath. There were some exceptions, however. The moral deportment of some was worthy of notice. But the conduct of the greater part was such as to make me almost ashamed of being a white man. No wonder poor Indians are disgusted with and jealous of the white man. No wonder they say, "Oh he is a white man and therefore of no account."

Laws have heretofore been made and carried into effect with much promptness against the introduction of whiskey into the nation; but since the anxiety respecting a removal, all laws on this subject, as well as on most others, have been disregarded.

In August the chiefs and many of the people met the president of the United States and the secretary of war at Franklin, in Tennessee, and formed a treaty, by which they ceded all the lands now occupied by them, and agreed to remove across the Mississippi, provided they could find a country which would please them. This treaty, however, is not yet ratified.

This poor people are now expecting to cross the great river, and find a home farther west. They have two years to explore and settle on their new lands. They know not where their home is to be, only it is told them that it is to be across the great river. Our little church say, or some of them, that if our missionaries will go with them, they will quietly submit; but no doubt the greater part, and indeed *all*, would much rather stay where they are. The interpreter who went with them to the council to meet the president and secretary of war, told the Indians there, that if there was any good country over the Mississippi, he had not seen it, though he had once been over into that country; and that if they sold their land and removed, they would leave him to die this side.

It is now an anxious time with the missionaries here, who have just begun to reap the precious harvest which has cost so many painful years of hard labor, and the loss of many beloved fellow-laborers. Oh that we could have been left unmolested in our delightful work till these tribes should have become the happy people of the Lord. Missionaries may follow them; but who would presumptuously take on himself the responsibility of sowing a field of grain to be reaped and gathered in some far distant clime. If these natives are shoved off, what will be done with us who have been standing here a long time between two hot fires. Those Indians who hate missionaries, or the praying people, charge us with the villainy of selling their country; and the credulous surrounding whites curse us bitterly for having stood in the way of government in their efforts to get the land of the Indians sooner.

Choctaws.

EXTRACTS FROM A LETTER OF MR. ALLEN,
DATED AT ELLIOT, SEPT. 20TH, 1830.

State of Religion in the Vicinity of the Station.

But little has been done here directly in the way of preaching, for five or six years before 1829 except the occasional service of evangelists from other places. Nor has this station ever been blessed, as have others in the nation, with a deep and general religious excitement. Yet there probably occurred more cases of individual seriousness during the last year, than have been witnessed before, since the establishment of this mission. It is said that the people in this vicinity give much more heed to the Gospel now, than they did formerly; and that a far greater number attend public worship at the station and elsewhere, than were known to attend, until the last year. Still the congregation is not large, either at Elliot, or at any of the meeting grounds. Though our parish, as to territory, is large, yet the inhabitants are sparse.

Since my residence here, about one half of my time has been employed at Elliot, and the other at places previously occupied for holding religious meetings among the people. The reception I have met with has, on the whole, been quite as favorable as a stranger could expect. The full-blood Choctaws are, as a people, when sober, kind and friendly, even to strangers. Good attention has generally been given to preaching and at times more than ordinary seriousness has been witnessed. The sacrament of the Lord's supper has been administered three times, and eleven persons, including those mentioned in my letter of March last, [p. 157] admitted to the church; ten of whom were natives, all on profession, and one African woman by letter. Nine children have been baptized, eight of them belonging to native members of the church, and one to the mission family. There are still a few cases of seriousness among the red and the black people. Perhaps two or three may be brought forward at our next communion. It is not our wish, however, to admit persons to the church any faster than the Lord converts them.

If we have not seen the multitude aroused by a mighty rushing wind; we are still not without evidence that here and there a cottage in the wilderness has been visited; and that a message, in the still small voice of the Almighty, has conveyed salvation, in some instances, to all the adult members of the family. Our hands have been not a little strengthened, and our hearts, and the hearts of the native members, made glad to find during this time of rebuke and

trial, now and then one whose face is turned towards Zion, and who with solicitude inquires the way thitherward.

The accessions to the mission church here mentioned by Mr. Allen, were not included in the statement given in the last number. When added, they make the whole number who have been received into the Choctaw churches under the care of the Board, 342; of whom 282 have been received during the year ending July 1st.

EFFECTS ON THE PEOPLE OF THE ATTEMPTS MADE TO REMOVE THEM WEST OF THE MISSISSIPPI.

THE agitated and distressed state of the Choctaws, occasioned by the act of the legislature of Mississippi, passed last winter, extending the laws of that state over them, and by the consent of the chiefs in March last to make a treaty with the government of the United States, in which they agreed to exchange their lands on this side of the river Mississippi and remove to the other side, were particularly noticed at pp. 250-5. The treaty then formed was not ratified by the senate of the United States. But as it was understood by the Choctaws, that negotiations would soon be renewed, with the hope of obtaining their lands on terms more favorable to the United States, the excitement among the Indians continued through the summer with little abatement. The following paragraphs are taken from the conclusion of Mr. Kingsbury's annual report to the secretary of war, respecting the state of the schools.

In a retrospect of the past year, we find much to excite our devout gratitude to him, through whose kind providence we have enjoyed so many blessings. Though some of our associates have been removed from the field of labor, an account of chronic diseases, yet in no former year, have we enjoyed more uninterrupted good health.

During the former part of the year our prospects of usefulness were unusually encouraging. The number of pupils in the schools was greater, and their progress more rapid, than at any former period. An unusual seriousness prevailed, and large numbers listened with solemn attention to the preaching of the Gospel. The Choctaws evidently felt that they were rising, and a desire for improvement in every respect was strikingly displayed in those parts of the nation, where the people enjoyed the means of instruction.

Such was the state of things in March last, when propositions for a treaty, were made by a part of the nation. This unexpected movement, and the events connected with it, produced great excitement in some parts of the nation. Many became much incensed against those that had em-

braced the Gospel, as the proposals for a cession and certain changes in the government of the nation had been made by those chiefs who had taken an active part in promoting religion.

It is not my business to give you a history of the politics of the Choctaws. I could not, however, forbear noticing the above events as they have had a most important bearing on our labors, and on the general prospects of the nation. In the last report I stated what I believed would be the unhappy consequences, if the Choctaws should feel themselves compelled to remove. My anticipations have been fully sustained by subsequent events. From the arduous labors of twelve years, the expenditure of more than \$100,000, and the sacrifice of several valuable lives, we were beginning to see a rich harvest of blessings springing up to gladden the hearts of the poor Choctaws. The fruits of these labors and sacrifices are of recent origin, and of too tender an age, to endure the rough handling of a removal to an uncultivated wilderness. Should they be buried and lost amid the ruins of so violent and unnatural a procedure, an immense responsibility will rest somewhere. Our hope is in that all-wise and inscrutable providence, that not unfrequently either arrests the current of human affairs, or so modifies and controls them, as to bring about unexpected results.

Since the report of Mr. Kingsbury was written, the agitation and distress among the Choctaws have been very much increased, by the formation of another treaty, early in September. This treaty will be brought before the Senate of the United States for ratification during the next session of Congress. If it shall be ratified and carried into effect, all the Choctaws, except such as choose to retain small reservations and be subject to the laws of the state of Mississippi, are to be removed within two years and a half from the ratification of the treaty. Under date of Sept. 30th, Mr. Cushman, an assistant missionary at Hebron, writes—

Universal gloom and distress pervades the minds of the people. What the end of all these things will be is known only to Him who sees the end from the beginning. The contrast between the Christian and the pagan parties during the setting of the council was very striking. In the camps of the one all was decorum and Christian sobriety. With the other all was profanity, intemperance, and confusion.

I have been in the nation nearly ten years. It is three years since we came to this place. The people in this neighborhood were then savage and brutal. We have since found that we had but little idea of the abominations of the heathen. They kept much concealed from us. But we

have been allowed to see them transformed into another people. They became sober, industrious, affectionate, and pious, and were going forward with the full anticipation of soon becoming a civilized and Christian community. But the scene is again changed. This happy and progressive state of society is all broken up. Disappointment and discouragement have taken the place of pleasing hope and animated zeal. I think, dear sir, that you can readily believe that when we call to mind all these things, and also witness the distress of some of the dear members of our church, who literally turn pale and faint, at the bare recital of their situation, our feelings are not to be described. We hope to be of some benefit to the Choctaws while they stay.

In a letter dated the 11th of October, Mr. Kingsbury says it is impossible to describe the confusion and despondency which prevails. The warriors generally, from one end of the nation to the other, are dissatisfied with the treaty. Many of the religious people say they can think of nothing but their country. The nation appears to be ruined.

Stockbridge Indians.

EXTRACTS FROM A LETTER OF REV. CUTTING MARSH, DATED AT STATESBURG, NEAR GREEN BAY, SEPT. 9TH, 1830.

Since the death of the Rev. Jesse Miner, in the early part of the last year, noticed at p. 262, of the last volume, the operations at this station have been much interrupted, on account of a deficiency of missionary laborers. Mr. Marsh, who was appointed to the mission last fall, was unable to reach the place before the next spring, on account of the navigation of the lakes being closed unusually early by the cold weather. The health of the teacher was also too much impaired to admit of his instructing the school during the last winter. He has since been obliged to leave the mission. Since the arrival of Mr. Marsh, and the appointment of a new teacher, the mission again appears prosperous. A general view of its state was given at p. 13. The church now consists of about forty-five.

Temperance Society—School—Church.

The Temperance Society now embraces all of the leading members, both male and female, of this little community. The subject of temperance has taken a strong hold of their feelings, and I am confident that the society is exerting a salutary influence upon them, although it has the greatest difficulties to surmount, owing to the vast quantities of liquor brought into this coun-

try, and the almost universal intemperance which prevails. It is almost needless to remark that, just in proportion as they become more and more temperate, they also become regular in their habits, and more industrious.

The school, which was suspended until June, for want of a teacher, is now in successful operation under the instruction of Mr. Stevens, and numbers about 45 scholars. The Sabbath school is about as large, and is in an interesting state. Meetings on the Sabbath have been well attended and solemn, as also the weekly church meetings, although there has been no special attention to religion during the summer.

The sacrament of the Lord's supper has been administered once since my arrival, at which four were added to the church. It was indeed an interesting season; for when we reflected upon God's goodness and mercy in keeping this little flock, notwithstanding all of the temptations with which it is surrounded, and adding to its members, and to the graces of many, as I trust, and again permitting them to enjoy the ordinances of the Gospel, and thus spreading a table for them in the wilderness, we felt that we had abundant occasion for devout thanksgiving and praise; especially when we thought how he who last administered to them this sacred ordinance had now, doubtless, no longer need of these aids to increase his joys or assist his faith; but was swallowed up in the full fruition of Him upon whose body and blood he had, while here, by faith feasted.

Biographical Notices.

There has been considerable sickness among the Indians during the summer, especially among the children. A number have died. One of these was captain Hendrick, at the age of 72. He was head chief of the nation, and was a descendant of the royal family of chiefs. Captain H. possessed a strong and vigorous mind, was one of the ablest counsellors and speakers the nation have ever had, and was very useful until intemperance and disease laid him aside. He was in the army of the United States at the taking of general Burgoyne, received a captain's commission from general Washington, and from time to time rendered important service to the United States. His sickness was of long continuance, and for two years past he was almost entirely helpless. His protracted sickness gave him time to reflect upon the past and also to look forward to the future. He spoke of his intemperate habits with deep regret, and lamented that he had so long neglected the concerns of his soul; but said that it was with extreme difficulty, now that he was old and sick, that he could fix his mind on eternal things. But he is gone. Whether he was really peni-

tent or not, must be left for him to judge, who searcheth the reins and the heart.

Two or three days afterwards, Betsey, a daughter of captain Hendrick, followed him. Although not a member of the church, still she gave evidence of a well grounded hope in the Lord Jesus Christ. Her disorder was a consumption. She was sick about three months, during which time she was exercised with much pain, but seemed to bear it with Christian patience and resignation. She said that it was all right, because God did it; and that she was willing to suffer all that he saw fit to send upon her. She had many doubts and fears respecting herself, apparently arising from her deep sense of the evil of sin and of the wickedness of her own heart. Still her hopes prevailed over her fears, and seemed to strengthen as she drew near to the gates of death. After a poor turn in which it was thought she could not survive, she said to her aged mother, as she approached her bed-side, "Mother I am still in this world, I hoped to have been gone." She, however, manifested no impatience. Her whole mind appeared to be upon the subject of religion, and a day or two before her death, when exceedingly low and weak, summoning up all her strength, she warned those around her to flee from the wrath to come, and entreated them to get an interest in Christ. After this, little that she said was understood, owing to occasional wandering of mind and extreme weakness; but we trust she sleeps in Jesus.

Perilous Situation of the Indians.

At different periods during the last ten or twelve years, portions of the Indians residing in the state of New-York, especially the Oneidas and Stockbridge Indians, have removed from that state to lands on the west side of lake Michigan, near Green Bay, purchased of the Menomines and Winnebagoes, under the direction and with the sanction of the government of the United States. They were assured and expected, on their new territory, to have a permanent home, where they and their children might live undisturbed by the influence or claims of white men. But settlements of whites are now crowding upon them there, and the Indians are subjected to numerous temptations from the introduction of ardent spirits, and are in immediate danger of being compelled to relinquish the lands now occupied by them, and remove further into the wilderness.

Christians I know pray much and feel deeply interested for the Indians to the south of us, but I cannot feel that we shall be forgotten in this distant region of moral darkness and death, for I know not of a single Christian among all the Menomines or

Winnebagoes; they are all in pagan darkness; and in addition to this, intemperance like a mighty river is bearing them onward upon its fiery bosom to eternity. A great many of the Indians who have removed hither from the state of New-York are swept along in the same dreadful current, and those who are awake to their condition have their mind perplexed, and are filled with doubt and uncertainty respecting their lands. Those, too, whom I hope are Christians, are but at the "little ones," and need all of that attention and care in watching them, that the shepherd pays to the tender lambs of his flock. Let the friends of the Indians strive together with us in their prayers to God for us, praying in faith and with the Holy Ghost: then will our hands be strong and God will bless our labors: this church will be built up in the most holy faith, and sinners, now hardened in their sins, will be brought to the knowledge of the truth as it is in Jesus.

Mackinaw.

EXTRACTS FROM A LETTER OF MR. FERRY,
DATED SEPT. 13, 1830.

Missionary Labors begun at Le Point.

In the address of the Prudential Committee, respecting the demand for increased missionary exertion, published in the number for March, p. 92, it was stated that a most promising field was opened among the Indians on the south-western shores of Lake Superior; and that several gentlemen who spend most of the year in that vicinity, engaged in the fur trade, and visit Mackinaw in the course of their business, every summer, had taken a deep interest in the establishment of such a mission, and pledged themselves to make very liberal contributions for its support. Two of them offered each to support one missionary at his trading post; and subscriptions were made by them last year to defray the expense of conveying a missionary from Mackinaw to the place, a distance of nearly 600 miles. But no missionary could be obtained. The committee hoped to obtain one or two who might be at Mackinaw on the arrival of the traders last summer, and accompany them on their return to the interior, but were unable to do it. It was, therefore, thought expedient by the mission family at that place, that Mr. Ayer, the teacher of the boys school there, accompanied by one of the scholars as an interpreter, should go and explore the field, using such opportunities as he might have to communicate religious instruction, and prepare the way for future operations. On this subject Mr. Ferry, under date of Sept. 13th, remarks—

The traders came in this year with the expectation and ardent desire of having a missionary go back with them. Mr. Warren brought in an extra boat, manned and furnished principally for the purpose of conveying a mission family up the lake to his post. The disappointment of not having any one to return with them would not only be great, but as deemed by one and all here, would be peculiarly disheartening to them, and thereby injurious to the cause.

The tone of religious feeling among the traders is on the whole evidently extending and deepening; although in some cases there is no change apparent for the better. Four of them furnished cheering evidence of piety and were received into the church at our communion season in July. It was thought for a while that little or no liquor would be carried in this year by the Lake Superior traders, but this failed to be the case; owing in part to unexpected outfitts in opposition, but more especially to the want of the aid of the Indian agent at the Sault de Saint Marie. It is, however, agreed among those at this place, that no spirituous liquor shall be given after the first of January next. This agreement was effected in connection with the forming of a copartnership of the Indian traders who do business at this place.

General Notices of the Mission.

The schools at the close of the last term in July passed one of the best examinations that I think we have ever had. Many traders and others were present, and expressed universal satisfaction. Although Mr. Ayre, owing to ill health, was in the school but very little for the last three months before he left, yet, having then two females in the boys school, the progress made during the quarter was good. Miss C. has now the charge of the boys school, and Miss T. that of the girls. The former numbers about 70; the latter about 60. We have also commenced an infant school.

Our religious benevolent societies in the village are enlarging and strengthening. The returns of the female Dorcas Society for the last year is \$64.73. That of the Boys Society will also, I presume, be as much as at their last anniversary. There has been a full sustaining of the Bible and Tract societies. The growing interest felt in such objects, is seen in the recent formation of an auxiliary to the A. B. C. F. M., also of one in aid of destitute congregations in our own territory, and of one yesterday in aid of the American Seaman's Friend Society. In all of these a deep interest has been felt, and a liberal patronage extended to them.

The white inhabitants of Mackinaw, of whom these societies are composed, amounts to about

500 or 600. A large portion of these are French Roman Catholics, who, of course, contribute little or nothing to such objects; yet it has been estimated that, during the last year, the sums contributed in that small village, in aid of the mission there, and of other religious benevolent objects there and abroad, amount to \$1,300. Yet previous to the establishment of the mission in the year 1823, there was no religious community there, no professor of religion of any Protestant denomination, not more than two sermons had ever been preached there, and the Sabbath, it was said, had not travelled up so far.

LETTERS FROM TWO BOYS IN THE SCHOOL.

THE following letters from boys in the Mackinaw school, addressed to Mr. Green, who visited the station in the summer of 1829, were recently received. They are inserted merely as specimens of the manner in which the scholars are able to express their thoughts on common subjects. The meeting-house mentioned in the first, is a convenient and neat building, erected about a year ago, for the use of the mission and the people of the village. The expense of it was principally defrayed by contributions made in the village, and by the traders from the interior. Very liberal contributions are also annually made by them for the support of the school.

Of the first letter an extract only is given.

Most of the traders have arrived here and the rest are expected in a few days. My father is not coming this year, but the last he sent me a letter and said in it, that, if I learned well this year, he would send for me, in order that I may assist him in keeping his account books, &c. I have been to school here four years, and three or four years before I came here. We had an examination of the schools on Tuesday, 13th of July, when most of the traders were present, and strangers that were then on the island. The traders appeared very much gratified with the improvement of their own and other children. We have a vacation of three weeks, and we work nine hours each day, and have three hours for ourselves. I work in the garden with another boy and Mr. Heydenburk. The rest of the boys work in the field, some draw wood, others water, &c. &c. Our garden looks a great deal better than it did last year. The church was finished and dedicated last March. It is a neat and handsome little building, and very convenient. The school rooms in the lower part of the church have not yet been used. We are going to remove at the commencement of the next term. One of the boys, Reuben Smith is working with Mr. H. learning the blacksmith's trade.

Your humble servant,

L. P.

DEAR SIR—As I was requested by one of the teachers, I express myself with full gratitude, what God has done for my poor soul. I hope, if my heart does not deceive me, our Saviour is precious to my soul. Not any thing of my own righteousness; but it is the gift of God. I feel to resolve to be in the hands of that Almighty God, of whom I have been long rejecting his Gospel. I had such a deceitful heart used to lead me to think it would be time enough to attend to these things. Thanks be to God, he did not permit me to go on as I was. In vain have I been looking forward to have the pleasures of this world. I could look ever since I can remember, I never found any thing give me so much satisfaction as to serve the Lord. I could bless God and thank all the Christians for sending us missionaries to learn us how to read, and above all to tell us about God and Jesus Christ. I could say for one, I have been as ignorant about God before I came to live with the missionaries as many thousands are now. We have for number of Sabbaths had two or three meetings on purpose for the Indians. A number of them hope they are born again. The meetings we have had, have been very interesting to me. What a blessing to see some of the Chippewas talking about God. But there is a great darkness yet all around us. There were six or seven Chippewas, from La Point, came down with traders; they told us when we told them about God, that they never heard about God in their country. Some of the traders felt so anxious they brought down a boat from La Point on purpose to take missionaries up to that region. Mr. Ayer has gone on to that place, for this year. Because there was no one appointed from the Board. I hope before they return, there will be some one appointed for that place. May God bless all the Christians, all those that exert themselves to spread his Gospel. And after, when they done serving him here, be accepted at his hand, there to sit with him through eternity.

I am yours,

C. H.

Mr. Elisha Loomis, formerly connected with the Sandwich Islands mission as printer, from which he was compelled to withdraw on account of ill health, has received a temporary appointment to this mission as a teacher. He is to proceed to the station accompanied by Mrs. Loomis, Mr. Abel D. Newton, as a mechanic, and Miss Percis Skinner, as a teacher. It is very important that, at least, two missionaries should be obtained during the present year, and be ready to accompany the traders to the interior on their return next summer. The Indians in that quarter, owing to the climate and character of the country, are now, and may probably continue to be less exposed to the unfavorable influence of white men, than those on any other portion of our frontiers.

Proceedings of other Societies.

FOREIGN.

TWENTY-SIXTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

As the British and Foreign Bible Society is, to a greater or less extent, connected with nearly all the principal Bible societies on the continent of Europe and in other parts of the world, except the United States, a statement of its proceedings will give a tolerable view of what is doing to supply the various Christian and heathen nations of the world with the sacred volume. As brief a view as possible of the labors of the various societies, from which accounts are contained in the report, will be given here.

Bible Societies on the Continent of Europe.

Germany.—In Elberfeld and Hesse-Cassel, societies have distributed 8,950 Bibles, and 1,100 Testaments.

At Dusseldorf, Cologne, Neuieid, and Halle, 55,930 Bibles and Testaments were distributed during the year. At Dresden, 6,897. Bishop Fabricius at Herrnhut issued in half a year 2,110 copies, making 11,314 Bibles and 33,202 Testaments, since 1814, most of which went into Bohemia.

The Central Prussian Bible Society, with its 44 auxiliaries, has distributed since August 1814, 450,000 copies of the Sacred Scriptures; and 8,000 copies besides have been granted to individual agents in Berlin, for distribution.

At Wittemburg 1,050 Bibles and Testaments have been circulated. Arrangements have been made at Leipzig for printing 5,000 Bibles, and 5,000 Testaments extra, with 2,000 Servian and 5,000 Polish Testaments; which were nearly completed. At Nurenburg 7,436 Bibles and Testaments have been circulated; the Society there having circulated 18,179 since its commencement. At Munich the friends of the Society have been supplied with 1,100 Bibles and Testaments. The professors in the university there applied for Bibles on behalf of the 1700 Catholic students, of whom 600 are studying theology, and many are destitute of the Scriptures from their poverty. In Augsburg a Bible Society has recently been formed, to which 900 Bibles and Testaments have been granted. In eleven months the Wuertemburg Bible Society circulated 19,596 copies; its total distributions having been 203,019 copies. Pastor Barth of Moettlingen has received 300 Bibles and 500 Testaments. To other individuals in the German states 51,530 copies have been granted.

Switzerland.—The Basle Society has circulated 5,000 during the year, and 100 more have been distributed by an individual. The total by the Society is 156,307. The Berne Society has distributed by its own means many more than the preceding year, and 900 copies have been granted it. The Lausanne Society has distributed since 1827, 2782 Bibles and 400 Testa-

ments with its own funds; and 1550 copies of both have been granted to it. The Geneva Society has effected much in its own neighborhood, and contributed 2400 francs for French and German Bibles; and is now printing an edition of the New Testament for Greece. To individuals at Neufchatelet 150 Bibles have been granted.

France.—The Paris Society has circulated 6355 copies during the last year, and 103,751 since its organization. Prof. Kieffer has circulated 38,334 during the year, and three other individuals 1200; and 22,350 besides have been sent to the depository, on behalf of the British and Foreign Society. The Testament has been printed for the Basque population of France, amounting to 60,000; among whom not a copy of the Scriptures could be found.

Russia.—About 10,960 copies of Bibles and Testaments have been distributed by individuals, principally grants from the British and Foreign Society.

Sweden.—The Swedish Bible Society, from its organization to 11th of April 1829, printed 106,687 entire Bibles, and 177,100 Testaments; making 283,787 copies; while its issues had been 273,518. Grants amounting to 300 copies have been made, during the year.

Norway.—To the Norwegian Bible Society 2000 copies have been sent; and 50 to an individual.

Denmark.—To individuals and societies 6,375 copies have been sent. The Sleswig Holstein Society has circulated since its establishment 30,000.

In Lubeck 4516 copies have been circulated; in Bremen 2450; in Osnaburg 650; to Hamburg 425 have been sent; and the Hamburg Society has circulated since its commencement 40,857 Bibles, and 5774 Testaments.

The *Dastrig* Society last year circulated 1143; and since its commencement 15,105; 200 copies have been granted them.

Prussia.—The Konigsberg Society has circulated many in Lithuanian and Polish, and 590 have been sent to it. The Detmold Society has circulated 3174 copies in all. The Carlsruhe Society and individuals have circulated 8439; the Minden Society 6116; 300 Bibles and Testaments have been sent to Buchwald; and 850 to Buntzlau; 550 to Fraustadt. The Leignitz Society circulated 1260 copies, and individuals 920; the Barth Society 750; Upper Pomerania Society 1000; the Stettin Society 13,291 in all; the Potsdam Society 7500; 1850 have been sent to Warsaw, and other parts of Poland.

Italy.—An edition of 5000 copies have been printed in Italian.

Mediterranean.—8950 Bibles and Testaments in various languages were sent to the depository at Malta. An edition of 2500 copies of the New Testament in Armeno-Turkish, prepared by the American missionaries, is in the press. Also an edition of the whole Bible in Modern Greek is preparing at Corfu. An edition of the New Testament in 10,000 copies is also in press. About 12,000 copies have been circulated in Greece during the year. The issues from Smyrna and Constantinople were nearly 9000. Editions are in press in the Tartar and Con-

stantinople dialects; and 700 Testaments and Psalters have been issued in the Persian. An edition of the Persian Bible has been ordered.

India.—The Calcutta Society distributed 6109 copies, and 1100 have been granted them. The Madras Society have distributed 18,952, mostly in Tamul. The edition of the Testament was begun with 5500, and 5000 more of Matthew were afterwards added, and 1000 or 1200 more must be printed, so great had been the demand for the parts first struck off, before the latter parts could be put to the press. To Bombay have been sent 900 Gospels and Psalters in Persian and Syro-Chaldaic. Some of the Gospels have also been printed there. In Gooty 3350 copies have been distributed.—At Colombo 6000 copies of the New-Testament have been printed in Cingalese. To Malacca 300 copies have been sent; to Singapore some, and some to Siam.

At New South Wales and Van Dieman's Land 975 copies have been distributed during the year, and more than 6340 in all.

The translation into the *Tahitian* language is nearly completed and arrangements are made for printing it.

The *Amharic* Bible is also preparing for the press. The Epistles are printed. About 400 copies in various languages were distributed in Egypt: 150 have been sent to Sierra Leone.

South America and West Indies.—Nearly 500 copies have been sent to Bermuda and Demarara; 115 to Berbice; 300 to Antigua; 1381 to Jamaica; 1000 to Surinam; 300 to La Paz; and 201 to Mexico. Mr. Thomson, who has, for some years past, been very actively and successfully engaged in distributing Bibles in this country, has found his labors so much impeded by the political state of the country, and by edicts against the circulation of the Scriptures, that he has been induced to return to his native country.

The circulation of the Scriptures both on the continent of Europe and in South America has been very much restricted by the resolution of the Society to distribute no copies of the Bible themselves, and to aid no societies who do distribute copies containing the Apocrypha. In all papal countries there is a prevailing unwillingness to receive the Bible without this appendage. Many of the avenues, however, by which the Society formerly caused its blessings to flow into and over the continent of Europe, and which, for a time, were shut, are again opening, and the objections to receiving the simple Scriptures are diminishing.

North American Provinces.—To these provinces 9907 Bibles, 2700 Testaments, and 500 Gospels or other portions of the Scriptures have been sent during the year. These are principally received and distributed by auxiliaries, which made remittances to the present society.

To the missionaries of the United Brethren, 450 copies of the book of Revelation, in Esquimaux, and 100 Greenland Testaments have been sent for the use of the Esquimaux and Greenland converts. The Society has also printed 1000 copies of the Psalms in Esquimaux.

Great Britain.—While the Society has been endeavoring to bless other and distant nations with the word of life, great exertions have also been made to ascertain and supply the wants of the British people. Upon investigation the number of families in some counties is found to be unexpectedly great, amounting, in some instances,

to one third of the whole population. The number of auxiliaries and subordinate societies, and their receipts and issues of the Scriptures have been much increased during the year. All the various societies for promoting moral and religious knowledge have exerted themselves with great success, in distributing the Bible. In the first report of the Merchant's Seamen's Auxiliary it was stated that 590 ships, having 6149 men on board, of whom 5490 were reported as able to read, were utterly destitute of a copy of the Bible; while last year it is stated that only four vessels, having 47 men on board were found without the Bible.

Ireland. During the year 79,329 Bibles and Testaments have been granted to various societies, to be sent into Ireland. Two societies, have, since their organization, sent 812,835 copies of the Scriptures to Ireland.

Receipts.—The income of the Society during the last year amounted to £377,699 05. The expenditures were somewhat less.

Summary of Languages and Dialects in which the Bible has been printed by the Society.

Reprints,	49
Re-translations,	5
Languages and dialects in which the Society has printed the Bible, and in which it had never been printed before,	62
New translations commenced or completed,	37
Total,	146

Auxiliaries and Associations.—The number of these in Great Britain, connected with the Society is 2349; in Ireland 623; and in the colonies and other dependencies 92; making a total of 3064.

Grants of Money and Books.—The whole amount of grants was £28,159 5s. 7d., or about £131,522 3s; of which £10,113 were for promoting the circulation of the Scriptures in the United Kingdom; £13,798 for the continent of Europe; £1960 for Asia; £68 for Australasia; £1118 for Africa; and £1098 for America and the West Indies.

THIRTIETH REPORT OF THE CHURCH MISSIONARY SOCIETY.

FROM the thirtieth report of the Church Missionary Society, presented last May, and recently received, it appears that the society has under its patronage nine separate *missions*, connected with which are 54 *stations*,—of which four are in West Africa, four in countries or islands about the Mediterranean, twelve in northern India, nine in southern India, one in western India, four in Ceylon, three in Australasia, sixteen in the West Indies, and one on the Red River, in northwest America. At these stations there are 53 ordained *missionaries*, 37 of whom are English and 16 Lutheran: there are also 47 laymen and 54 women: also 383 male native assistants, and 7 female; making a total of 544 missionary laborers.

The whole number of *schools* in heathen countries under the patronage and instruction of the Society is 324; containing 11,441 boys, 2169 girls, and 439 youths and adults; making a total

of 14,791: of these 1734 are in W. Africa, 580 in the Mediterranean, 2761 in N. India, 5711 in S. India, 414 in W. India, 1730 in Ceylon, 199 in Australasia, 1532 in the W. Indies, and 130 in N. W. America.

The report is closed with the following forcible and appropriate remarks.

But, while the committee thus gratefully look back on the past, they cannot but express their conviction, that the efforts yet made are inexpressibly feeble, compared with the magnitude of the object, and with the means of the Protestant churches in general, and our own in particular. Far more is spent, in our own country, in vain pleasure or mere luxury, which might easily be dispensed with, or indulgences which are injurious, than is raised, by all the religious societies of the Protestant world put together, for the advancement of the kingdom of Christ. A comparison of the sums paid in articles of luxury, with the returns of all the religious societies put together, will shew how much more the lovers of pleasure do for vain indulgence, than the lovers of God do for his glory and the salvation of man.

The committee have found it requisite, wherever they have been able—as in north and south India, Ceylon, and the West Indies—to limit the sum which they expend on a particular mission. The expenditure being found to exceed the income, they have felt that a Christian society is no more justified than private individuals in running into debt, and, by so doing, exposing the society's operations to the greatest risk and embarrassment. But the effect of thus restricting the expenditure has been, to cramp those operations, and to obstruct that breaking forth on the right hand and on the left, which is the great privilege of the church of Christ. They place this subject on the conscience of every friend of missions. For themselves, they have had the accounts of the whole expenditure submitted to the scrutiny of two committees of investigation, which examined it, throughout, with unwearied patience and labor: and they now confidently appeal to the Christian church for more enlarged support. Christians now are not justified, and are not placing this matter on the right footing, in questioning expenditure instead of enlarging contributions—in raising light objections instead of pouring out their liberality. In a cause so momentous as the advancement of the kingdom of Christ, minor objections may be relinquished, so that we may but glorify his name, and help to save those for whom he died.

The church of God has yet, then, to be awakened to a more enlarged view of her noble privilege of extending herself through the earth. Long has the direction been given to her, *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes;* but we have not adequately fulfilled the direction, and, therefore, have not received the fulness of joy which is yet in reserve for us. The dishonor put on our God by the idolatries of the heathen, their present misery, the fearful danger of their immortal souls, the glory of Christ in their salvation, and the rich reward of turning many to righteousness—all call us to the most strenuous efforts in this holy cause. Nor is time to be lost: the present season is unpar-

leled in facilities and advantages: but the opportunity will not long continue; for our own lives are swiftly passing away; and this life is the only time given to us, for sending the Gospel to the heathen, and helping thus to save them. The lives of the heathen, also, are passing away. On ordinary calculations, twenty millions of the heathen every year enter the eternal world, ignorant of God and of his Christ. The present generation will soon, then, be removed forever. The season of unparalleled advantage, which we now enjoy, is likewise rapidly passing away. Let every friend of missions, therefore, adopt the spirit of the Redeemer's declaration: *I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.*

MISSION OF THE CHURCH MISSIONARY SOCIETY TO ABYSSINIA.

THE acquaintance which Mr. Smith and the missionaries of the Church Missionary Society formed, while in Egypt, with Gergis, the Abyssinian, and the peculiar facilities thereby furnished for the introduction of the Gospel into Abyssinia, have been repeatedly noticed, especially at p. 354 of the last volume. At p. 355 of this volume, it was mentioned that Rev. Christian Kugler, and Rev. Samuel Gobat, German missionaries under the direction of the Church Missionary Society, were about entering on the mission for which the way had been thus providentially opened, taking with them portions of the New Testament in Amharic, the vernacular language of the country. These two missionaries left Cairo, in Egypt, on the 20th of October, 1829, accompanied by two Abyssinians, Ali and Malo. The following interesting notices of the places which they visited and the events which happened during the early part of their journey, are taken from the London Missionary Register.

Suez.

We have had some long conversations, at Suez, with a Greek monk from Mount Sinai: I have never seen a man so resolved to keep at a distance from the truth: he concluded by declaring us heretics, and putting us among the number of false Christs and false prophets, of whom our Saviour spoke. It is thus that we must be sometimes in good and sometimes in evil repute. We have also had many religious conversations with the consular agent, a Greek Arab, and native of Suez: I have seldom seen an Arab apprehend so readily the sense of what is said, and so easily yield to the demonstrations of truth, as far as it regards the understanding; but I fear that his heart is entirely with the world: we gave him a Bible on parting, which he appeared to receive with pleasure. There are altogether 15 Christians, all Greeks, at Suez; but all buried in the love of the world, though it has nothing inviting at that place.

Departure from Suez.

On the 8th of November we embarked, and set sail the following morning: we passed the

night at a place called, by the Arabs, Heman Phareoun (Pharaoh's Bath,) and Birket Phareoun (Pharaoh's Pool.) The Arabs are not agreed on the reason of this appellation: some say, that there is a spring of warm water very near, bordering on Arabia; and that the kings of Egypt came there to take the baths: this is the less probable, as there are springs of warm water in the neighborhood of Thebes, and as the environs of Birket Phareoun have the appearance of always having been in a state of solitude: others say, that the name came from Pharaoh's having been drowned there, when he pursued the Israelites: this appears much more probable; not because the Arabs say so, for they are accustomed to attribute to Pharaoh every thing which is grand and terrific; and as it is a very dangerous place, and as the sea is always agitated there by a whirlwind, no more would be necessary for them to make Pharaoh pass there; but what induces me to think that this may be the place where the children of Israel passed, is, that, on the borders of Egypt, there are mountains which run from east to west; and it was probably because the Israelites were between two of these mountains that their fears increased, when they found themselves pursued by the Egyptians. It is also remarkable, that there is near Birket Phareoun a little village called Thor, the only place in the neighborhood where there is good water; and even now there is a plantation of palm-trees about fifteen leagues off, which, with the passage across the small mountains, would make three days' journey. Birket Phareoun is about twelve leagues, or thirty-six miles, from Suez; and the sea is there, perhaps, a league and a half or two leagues in breadth. There is nothing so irregular as the tide of the Red Sea at Suez. I have seen it high and low water at all hours of the day; and I have remarked, that the inhabitants never know at what hour of that or the following day the tide will ebb or flow; so that if Moses knew it, as some would have us believe, it could only be by an immediate revelation from God: the sea ebbs and flows so slowly on the shore, that it is impossible to perceive it by the eye, and it never rises more than about four feet.

On the 10th of November we slept at Thor, from whence we distinctly perceived the summit of Mount Sisni. You may easily imagine what was the subject of our thoughts and conversation, in the vicinity of the place where the eternal God once manifested his holiness and his glory. But how the idea of the law, given with such solemnity, calls to mind the sins and transgressions of men! How this humbles the rebellious heart! And how precious the cross of Christ becomes to a soul which hears the thunders of the divine malediction against it on account of sin!

Yambo.

The Arabs say that there are 15,000 inhabitants at Yambo; but I think that we must deduct at least one half. At one part of the road from Yambo, to the east, there is a rivulet, which flows sometimes on the surface and sometimes under ground: there are seasons when private persons buy the water for baths, at 150 talares (dollars) an hour.

Jidda.

On the 22d of November we quitted Yambo; and on the 27th we arrived at Jidda. At this

season of the year the temperature is very mild at the Red Sea: at Jidda it is now almost as warm as it is in Cairo in the month of September: we have been very much refreshed by a heavy rain, which fell about an hour after our arrival. We lodge with a Catholic Christian, from Damascus, in whose house we have met with a most kind reception, and who has shewn us that disinterested hospitality is still to be found among the inhabitants of these regions. Our two Abyssinians behave very well: the nearer we approach to Abyssinia, the more they show their attachment to us, and seem to have our interest much at heart. The accounts which we have received from Abyssinia are very favorable: all is tranquil there: and Sebagadis, governor of Tigre, wishes much to see us. He wrote to the Naib of Massowah, that his servant Ali was returning with one or two of his English brethren; and desired him to receive us well, and to provide us with beasts, to enable us to depart immediately. As the Naib much fears Sebagadis, we hope that we shall have less difficulty at Massowah than other European travellers who have endeavored to enter Abyssinia; but we would trust only to the protecting arm of our merciful Saviour. It is sufficient for us to know that, every day, his hand is extended over us to keep us; and all that he shall do respecting us will be well done.

At Jidda we became acquainted with three Abyssinian pilgrims, on their way to Jerusalem. One of them was the son of the pacha of Gejam, quite a young man: he first came to us, hearing that we had the Gospels in Amharic, and begged a copy. We made him read; but he could not read fluently, as some of the Amharic letters were unknown to him: unspeakable was his joy at seeing himself enabled to read the Gospel in his vernacular language. We spoke a great deal with him, applying the truths of the Gospel to his own heart: such application seemed quite new to him, but beneficial. We do not know how this man could learn so soon that we were priests; as he came the following day to us, in order to confess and to receive absolution. He had first spoken about this to Malo; who told him that he had better say nothing about it; as we were not Abyssinian priests. This circumstance furnished us with a fair opportunity of shewing him some passages in the Gospel, and of enlarging on the important subject of forgiveness of sins. In proportion as we became more acquainted with each other, our mutual affection increased. The following day this young man came to us quite confidentially, asking our opinion regarding his pilgrimage: we readily complied with his desire, and our advice seemed to have found good acceptance with him, though it was directly against his own view; for, soon afterwards, he came again, and said that he would go to Jerusalem only in order to pass Easter there, and then would return to his own country. Since Grgis has left us, we have not heard any speak the Amharic so purely as this man did. His great eagerness to hear the truth enabled him to understand us without difficulty, although all we said respecting the way to salvation in Christ was quite new to him. On the 7th of December the Abyssinians came to take leave of us: they still had many questions to ask us; and the millennium was brought forward in conversation. From the Tigre priest I learned that there exists a book in Abyssinia entitled "The explanation (of the words) of Jesus," the principal subject of which

is the millennium: we shall endeavor to find out this book as soon as possible. These men were greatly pleased to hear that in our country, too, there are Christians who wait for the kingdom of God. At some future period we shall be able, if the Lord will, to give a more minute account of their idea of the millennium. Our Abyssinian friends intended to see us again the succeeding day; but we embarked at a late hour of that day, so that we reached our ship at midnight. We were exceedingly glad to have come off from Jidda without the least injury, because the Mahomedans there are insolent and bigoted.

Arrival at Massowah.

On the 28th of December we arrived at Massowah. No sooner was Ali discovered to be on board, than a great crowd of people gathered on shore till we landed. It was not before we were on shore—when Ali went before us, and old and young kissed his hands—that we perceived the reason why so many people, partly Abyssinians and partly inhabitants of Massowah, had assembled. We lost no time in calling on the Cai Macam, or governor, and delivering our letters from Jidda: he immediately asked us, whether we wished to have our luggage brought on shore that evening, or on the following day. As we wished to have it with us, he instantly sent a soldier to get the boxes on shore; while Ali procured a lodging for us with a friend of his. Thus it was that we were permitted to pass new-year's day in tolerable rest at Massowah. Ali's behavior towards us, on the whole of our journey, was much to our satisfaction: he has settled with the Naib in Arkiko (more commonly, Dochono) every thing; so that we can now proceed without obstacle to Abyssinia. In our first interview with the Naib, Ali gave him a specific account of all that we had done for him; and added, that he ought not to look on us as on other Franks, but consider us as brethren. The Naib observed, that Mr. Salt had come hither, sent out by the king of England, in order to visit Ras Walad Selase, and yet had given to the Naib at that time 1000 dollars as a present. On this Ali began to reprehend him; telling him earnestly, that there could be no question about presents in this case, &c.; after which he became quiet. We are now expecting to depart in three or four days to Dochono, where we shall spend one or two days; and from thence, if God will, pass the Taranto. Already, in our ship from Jidda hither, more Abyssinian was spoken than Arabic, as our crew were chiefly inhabitants of this place, of which the language is a mixture of Arabic and Tigre: most of the respectable people here speak the pure Tigre well. We have daily many visitors, chiefly Abyssinians: many have also come who are affected with diseases. To-day, four Abyssinian Christians, who had met Ali in the market, called on us, desiring to fall down before the abuna, and to receive his blessing. We told them, in Tigre, that the Lord our God is willing to bless every one who called on him in the name of Jesus: on which one observed, that certainly we were in the right; and then they departed.

From Abyssinia we have sure intelligence that Sebagadis is gone into the interior, with his soldiers: how far he has advanced is not yet ascertained. Nothing, as yet, has been heard of a battle: on the contrary, it is said that they have

made peace; but this needs confirmation. We cannot decide whether we shall stay in Ali's district until Sebagadis returns to Adowah, or whether we shall proceed directly into the interior, to wait on him there: we should rather prefer the latter. We shall soon give you a further account of our proceedings and travels, if the Lord spares our life and health.

DOMESTIC.

AMERICAN EDUCATION SOCIETY.

In the last number, pp. 369-61, statements were inserted respecting the embarrassments, arising from a deficiency of funds, under which, the American Tract Society, the American Home Missionary Society, and the General Assembly's Board of Missions were laboring. Statements of similar purport have been published by the American Education Society and the Episcopal Domestic and Foreign Missionary Society. It cannot be supposed that the Christian public are going to abandon these institutions, or that the enlarged and enterprising benevolence which devised them, and the active zeal and liberality, which have put them into operation, and made them so extensively useful, have become extinct. The fact probably is, that the Christian public do not sufficiently bear it in mind, that these societies have no pecuniary resources in themselves, and no power to create them; and that, though they may appear well endowed and vigorous at one time, yet the moment they are thought to be strong, and the regular pecuniary means are withheld, they become utterly inefficient and divested of all power to accomplish their objects.

At the meeting of the directors of the American Education Society, the amount appropriated to beneficiaries, for the quarter ending Oct. 1830, was £8,456. The whole number of beneficiaries receiving appropriations was 437; of whom 58 were new applicants—a number considerably larger than had ever before been received at one time previously. These beneficiaries are in various stages of their studies, and at sixty-eight different literary or theological seminaries.

At the meeting mentioned above, the directors adopted the following resolutions connected with a view of the

State of the Funds.

The following document will, we doubt not, be read with pain by many. The Board of Directors would rejoice to be relieved from the necessity of exhibiting so large a deficiency in the funds. It is due to the public, as well as themselves, that the truth should be freely and fully stated. The society can live no longer

than the Christian community furnish it with the requisite support. At the same time, it is due to divine goodness to state that the cause of this deficiency is owing, chiefly, to the fact that a larger number of promising young men are seeking the patronage of the society than ever before. Are Christians afraid to have their prayers answered? Will they refuse to increase their "works" in proportion as their "faith" enlarges its desires? Is this the time to yield the vantage ground which they have gained, to the organized legions of superstition and infidelity, who are marching with rapid steps to take possession of the Lord's inheritance? It is perfectly easy for the church to supply this deficiency and to increase the resources of the society many fold, if all her members will consent to do but a little, and to do that little immediately. Shall this be done? Or shall the society slacken its efforts, and say to its applicants we cannot help you?

The committee appointed to inquire into the present state of the funds of the society, with a view to ascertain the probable ability of the society to sustain its present engagements, and to meet the increasing demands which are made upon the treasury respectfully report:

That although there has been a regular increase of the current funds of the society for several years, *that increase* has not been so great as the increase of applications, for the patronage of the society. The difference, between expenditures and receipts the last year, was nearly nine thousand dollars. During the two quarters of the present year, there has also been a deficiency. To meet this deficiency, and the balances due in preceding years, \$3842 35 were withdrawn from the permanent fund, as stated in the last report; and, in addition, a debt of about twelve thousand dollars has been incurred. The committee are of opinion, that it is wholly inexpedient to increase this debt by further loans. From the permanent fund, it seems to them the money cannot be taken, after the responsibilities which the Board have already assumed without a breach of trust to the original donors; and from other sources it should not be borrowed, if the society is to be preserved from inextricable difficulty. The Board of directors can go no further than their resources, placed at their disposal by the community, will enable them to go. In the judgment of the committee, they cannot increase their present advance without an unwarrantable presumption upon the aid of others. The committee, therefore, recommend to the Board the following resolutions:

1. *Resolved*, That it is unwise to increase the present debts of the society by further loans.

2. *Resolved*, That, in order to meet the increasing applications for patronage, it is indispensable that a greater amount of contributions be derived from the friends and benefactors of this sacred enterprise.

3. *Resolved*, That an address be prepared and sent forth, under the direction of the executive committee, to the Christian public, earnestly soliciting their *increased* support.

4. *Resolved*, That the secretary be instructed to make known the pecuniary wants of the society to all auxiliary and other societies contributing to the funds, and to request them to take immediate and vigorous measures to relieve the society from its embarrassments.

5. *Resolved*, That the treasurer be requested to make known the present wants of the society, to those beneficiaries who have finished their course of study, and whose obligations have not been cancelled, and affectionately and earnestly request them to remit to the treasury the whole, or any part of what they have engaged to refund, as their circumstances may permit.

6. *Resolved*, That the secretary be directed to inform the several branch societies in New England, (those out of New-England, defraying, at present, their own expenses,) that this Board see no prospect of being able to supply the deficiencies in their respective treasuries, at the next quarterly meeting, and request them to adopt measures to obtain a supply within their own limits.

7. *Resolved*, That the secretary inform all young men under patronage in New-England, in the first and last stages of education, that it may be necessary for the Board to lessen the amount of their appropriations at the next quarterly meeting.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.

Address of the Executive Committee.

The committee to which the Board of managers of this important church institution, has entrusted the executive management of its concerns, would manifest a very censurable degree of apathy and ingratitude, did they not thankfully acknowledge the great goodness of Providence, during the past year, in inspiring the church generally, with greater confidence in this society; awakening a more united and active zeal in its behalf; and supplying its funds to an amount heretofore altogether unprecedented. At the same time, it becomes their painful duty, to express the fear, that vague and incorrect impressions upon this subject, are operating sadly to the disadvantage of the society. And they feel called upon to exhibit a plain and unvarnished statement of facts, which awaken painful apprehensions, lest the prosperity of the society, in certain departments of its labors, should prove ruinous to some other not less important departments. The popularity of the Greek mission has far surpassed all the calculations of the committee, and by the blessing of God upon the labors of the missionaries, whilst employed in agencies on its account, since the beginning of March last, a most unexpected sum has been realized. This most expensive of the society's missions has, thus far, been nobly sustained.

But how has it fared, meantime, with collateral departments of the society's labors? At what expense are its other missions conducted, and what is the state of their accounts? This is precisely the point to which attention is now solicited.

Next to the Greek mission, it is stated that the new mission lately commenced near Green Bay, and for which extensive buildings are now erecting, will be the most expensive. In eighteen months, ending next spring, that mission will have cost \$5339, and only \$76 have as yet been contributed for its support, in addition to \$1000 receiv-

ed from the Government of the United States. The treasury is liable to be drawn upon for \$1000 for the African mission. In the department of domestic missions the expenses of the year amount to about \$4000. It is stated that, should all the funds now in the treasury be paid out to meet the expenses of the Green Bay mission and the domestic missions, as they now are, without anticipating any increase, or including the contingent expenses of the society, there will be in a few weeks a deficiency of \$1500. The statement closes with a brief appeal.

Brethren of the clergy, the success of this appeal depends upon the influence which it may

please God to impart to it, over your feelings and conduct. If you wish to see the church, to whose best interests your vows have been given, bearing an humble but honorable part, in the great work of bringing the ignorant and depraved, to a saving knowledge of Christ; if your hearts burn with zeal, to do what you can to promote the cause of missions; you will, on some Lord's day, before the approaching festival of Christmas, bring the claims of this society prominently before your people, and cause a collection to be made in your respective churches, in behalf of the domestic and general funds of the Domestic and Foreign Missionary Society of the United States of America; and exert yourselves in every way in your power, not only to retrieve the society from its present embarrassments, but also to sustain it, in its important and enlarged sphere of action and usefulness.

American Board of Foreign Missions.

HONORARY MEMBERS.

DONATIONS have of late been frequently received, accompanied with a request, that these, added to donations made before, or expected to be made subsequently, may constitute persons, whose names are mentioned, Honorary Members of the Board. In some instances a donation has been made, with the expectation that it would be added to other sums contributed at different times during two or three years previous, and thus constitute the person designated an Honorary Member. It is presumed, from the frequency with which such instances occur, that the resolution of the Board, passed in 1821, has not been kept in mind. It is as follows:—

“Resolved, That any clergyman, on paying \$50, and any layman, on paying \$100, *at any one time*, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as an Honorary Member, but without the privilege of voting; this latter privilege being restricted, by the act of incorporation, to members elected by ballot.”

It will be observed that the sum specified as constituting the donor an Honorary Member is to be contributed *at one time*. The sums, however, contributed by an association or associations in a congregation, which in the report of the auxiliary will be credited *as the contributions of one year*, though not all paid over at one time, are considered as coming within the spirit of the resolution.

CHILDREN OF MISSIONARIES IN CEYLON.

THE unexpected length of the list of donations, makes it necessary to defer the article on the claims of the children of missionaries in Ceylon, which was promised at p. 364, of the last number.

GREECE.

THE patrons of the Board will be pleased to learn, that, by an arrangement with the Ladies' Greek Committee of New York city and Mr. King, that missionary has again entered into connection with the Board. He is expected to continue the course of measures, in which he has heretofore been engaged, for the dissemination of useful knowledge in liberated Greece.

Doct. Korck writes from the island of Syra, that the demand for the *Alphabeticion* is so great in the schools of Greece, as to make it desirable to print, immediately, an edition of *fifteen thousand copies*. Twelve thousand copies had been disposed of. This is a school-book of about 120 pages, prepared at Malta, under Mr. Temple's superintendence, and printed at the American mission press on that island. It is pronounced by the Greeks to be unexceptionable, both in respect to matter and style. As the press at Malta cannot issue books designed for the schools of Greece as rapidly as is desirable at the present moment, the Committee, at the suggestion of Mr. Temple, have resolved to print 15,000 copies of the *Alphabeticion* in this country. The book is fitted to exert a pure and excellent religious influence, and promises, as Doct. Korck believes, to become a general school-book in Greece.

WESTERN ASIA.

LETTERS received from Messrs. Smith and Dwight by way of St. Petersburg state, that they were at Tiflis, the principal city of the Caucasian regions, on the fourth of August. They were expecting to go from thence to Eriwan.

CIRCUMSTANCES OF HENRY MARTYN'S DEATH AT TOCAT.

As every thing relating to Henry Martyn has a peculiar interest to the pious reader, the information which Messrs. Smith and Dwight obtained at Tocat, respecting the circumstances of his decease, will be more particularly related, than it was at p. 378. It is contained in the letter, extracts from which are inserted in the former part of this number.

We expected to obtain some information of his death from the parish priest who buried him; and the present incumbent could only refer us to two Armenian merchants, of whom he said some English gentlemen, who copied the inscription a year ago, had made inquiries. These gentlemen, however, we found, on inquiry, knew

no more than that he probably died in the post-house. We found the postmaster a careless old Turk, little disposed to trouble himself with answering our inquiries, though he probably might have given us information, had he been disposed; as, although the person who was then postmaster has since died, he was then the clerk of the establishment. He professed to recollect only that he arrived sick, that some Armenians administered to him medicine, that he died after four or five days, that the Tartar with whom he travelled took his trunk to Constantinople, and that, a year or two after, an Englishman, whom he supposed to be his brother, passed along, and erected a monument on his grave. Whether he died in the post-house, and of the plague which was then raging, he knew not. On leaving him, we were referred to another Armenian merchant, as probably able to give us information. We found that he had not seen Martyn himself, but his cousin had, and attended him in his sickness. This cousin, however, is now dead, and the merchant himself could only inform us, that, as the plague was then raging so terribly that hundreds died in a day, it was not probable that any Armenian would admit him into his house, and he must have died in the post-house, and very probably of the plague. A year after, an English traveller from Bagdad wrote the inscription, and left money to erect the monument with a person, whom he appointed to see that it was done. This is all the information we have been able to obtain respecting the death of Martyn. Scanty as it is, we have taken no small interest in collecting it.

FORMATION OF AN ASSOCIATION.

NEW HAMPSHIRE. *Grafton co.* Bath, Ld. Assoc. Mrs. David Sutherland, Pres. Mrs. Moses G. Payson, V. Pres. Mrs. Ira Goodell, Sec. Mrs. W. B. Hutchens, Treas. 4 collectors. 1830.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS. *The Auxiliary of Brookfield and Vicinity* held its 7th annual meeting at Spencer, Oct. 19th. The annual report was read by the Secretary, the common business transacted, and addresses were delivered by Rev. Mr. Fisk, Hon. W. B. Bannister, Rev. Mr. Vaill, and Rev. Mr. Wilder, members of the Auxiliary, and Rev. John Maltby, who attended as a deputation from the Board. Much interest was manifested in the missionary cause. The following resolution was introduced by Mr. Vaill, and supported by him and Mr. Wilder in their addresses.

Resolved, That we regard the work of religious charity as an indispensable duty, and no less binding upon Christians than any other duty of our holy religion.

Rev. Micah Stone, South Brookfield, Secretary; Allen Newell, Esq. Brookfield, Treasurer.

NEW HAMPSHIRE. *The Eastern Auxiliary of Rockingham County* held its 5th annual meeting at Exeter, Oct. 26th. The reports for the year were presented and the other ordinary business was transacted, and addresses were delivered by Hon. William Reed, and the Corresponding Secretary of the Board, who were present as a deputation. Rev. S. W. Clark, Greenland, Secretary; Mr. Daniel Knight, Portsmouth, Treasurer.

The Auxiliary of Middlesex County held its second annual meeting at Framingham, Nov.

3rd. The usual reports were read by the secretary and treasurer, and the other ordinary business was transacted; after which addresses were delivered by Rev. Mr. Moore, Rev. Mr. Smith, and Rev. Mr. Southmayd, members of the auxiliary, and by Rev. Samuel Green, of Boston, who attended as a deputation from the Board.—Rev. Elijah Demond, Lincoln, Secretary; Mr. Cyrus Davis, Concord, Treasurer.

CONNECTICUT. —*The Southern Auxiliary of Windham County* held its sixth annual meeting at Plainfield, Sept. 22nd. The secretary and treasurer presented their respective reports, and addresses were delivered by the Rev. Mr. Sprague, member of the auxiliary, and by Rev. Mr. Bardwell, of Holden, Ms. who attended as a deputation from the Board.—Rev. Otis Lane and Rev. R. F. Cleaveland were appointed to visit the associations embraced in the auxiliary next summer, and the Rev. Messrs. Fisher and Platt were appointed their substitutes.—Daniel Frost, jun. Esq., Edward Clark, Esq., and Rev. Anson S. Atwood were appointed to address the next annual Meeting. It having been stated that there was a great deficiency in the funds of the Board for the present year, it was resolved, That the several associations be requested to make special exertions, as soon as practicable, to supply this deficiency.—Rev. Dennis Platt, Canterbury, Secretary; Salmon Storrs, Esq. Mansfield, Treasurer.

The Western Auxiliary of Fairfield County held its sixth annual meeting at Stamford, Oct. 15th. The reports of the secretary and treasurer were presented, and the meeting was addressed by the Rev. Mr. Kirk, of Albany, who was present as a deputation from the Board.—Rev. William Bonney, New Canaan, Secretary; Matthew Marvin, Wilton, Treasurer.

Donations

FROM OCTOBER 11TH, TO NOVEMBER 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Barnstable co.</i> West, Ms. Rev. D. S. Hurn, Tr.	
East Falmouth, Gent. 12,75; In. 13; mon. con. 9,34;	35 09
Sandwich, Gent. 20,35; 1st In. 28,96; 2d do. 12,60; mon. con. for <i>Henry Martyn</i> in Ceylon, 12; for <i>Moses Pertride</i> at Mackinaw, 12;	85 91
West Falmouth, Gent. 20,81; In. 28,50; male juv. asso. 3,80; fem. do. 5,89; mon. con. 26,43;	206 43
Ded. amt. ack. in No. for August, 176 00—30 43	25 23
<i>Central aux. so.</i> N. J. J. S. Green, Tr.	
<i>Cheshire co. N. H.</i> , C. H. Jaquith, Tr.	
Fitzwilliam, Gent. 30,29; ? In. 40,08;	70 37
Keene, Gent. 19,69, In. 30,30; mon. con. 7,35;	57 27
Nelson, Gent. 38,27; In. 16,08; c. box 4,45;	58 80
New Alstead, Gent. 12,51; In. 11,11;	23 02
Rosebury, La.	11 00
Westmoreland, Gent. 14,83; In. 18,12; mon. con. 2,86;	35 81
Winchester, Gent. 9,75; In. 18,38; Colchester and vic. Ct. W. T. Turner, Tr.	98 13—285 00

Colchester, 1st so. Gent. 18,22; la. 21,18; mon. con. 6,50; c. box, 23 c.	46 22	H. B. 5; T. Bond, 10; A. and E. W. B. 6; S. W. 5; S. J. 5; G. A. 5; J. H. 3; M. B. 3; a friend 3; six indiv. 12; six indiv. 6; H. B. 50c.	312 73
West Chester so. Gent. 8,79; la. 7,92;	16 71	Westfield, La.	16 32-627 31
Lebanon, Goshen so. Gent. 22; la. 21,75;	43 75	Hartford co. Ct. J. R. Woodbridge, Tr.	
Salem, La.	3 81	Barkhamstead, La.	15 25
	110 49	Berlin, Worthington so. La.	38 24
Ded. am't. ackn. in Nos. for Aug. and Oct.	40 00-70 49	N. Briton so. La.	30 80
Columbia co. N. Y. I. Platt, Tr.	78 41	Canton, Gent. 40,13; la. 41,80; T. Case, 12;	93 93
Essex co. Ms. J. Adams, Tr.		Cornwall, A lady,	1 00
Gloucester, 1st par. La.	16 62	Eastbury, La.	13 81
Newburyport, 3d so. Gent.	19 05	East Hartford, La. to constitute the Rev. ASA MEAD an Honorary Member of the Board,	50 00
Salem, Mon. con. in Howard-st. church,	6 50-42 17	East Windsor, 1st so. La.	17 53
Fairfield co. East, Ct. S. Hawley, Tr.	350 00	N. so. Gent. 30,03; la. 31,63;	61 66
Farmington and vic. Ct. M. Cowles, Tr.		Enfield, Mon. con.	6 07
Avon, 1st Gent. 23,10; la. 11,58; 2d Gent. 10,25; la. 12,75;	34 68	Granby, 1st so. Gent. 15,50; la. 14,12;	29 62
Bristol, Gent. 74,04; la. 48,89;	23 00	East, Mon. con.	16 43
Burlington, Gent. 17,25; la. 23,14;	122 93	Hartford, Fem. juv. so. for <i>Carles Wides</i> in Ceylon, 12; for <i>Naomi Rockwell</i> in Ceylon, 12; 1st so. Gent. (of which fr. HORACE B. WASHBURN, which constitutes him an Honorary member of the Board, 100; fr. T. Smith, to constitute NORMAN SMITH an Honorary Member of the Board, 100, fr. N. Smith, Jr. to constitute the Rev. HENRY MORRIS of East Windsor, Ct. an Honorary Member of the Board, 100);	24 00
Farmington, Gent. 129,98; la. 111,15;	40 39	725,25; la. 243,50;	968 75
Southampton, Gent. 48,04; la. 60,88;	241 13	N. so. Mon. con. 25,14; indiv. 3; la. 78,71;	106 85
Franklin co. Vt. H. Janes, Tr.	106 92-571 05	S. so. La.	60 00
Bakersfield, La.	2 48	W. so. Gent. 20,44; la. 29,11;	49 55
Cambridge, Gent. 20,42; la. 13,10;	33 52	Hartland, Gent. 15,42; la. 22,92;	38 34
Fairfax, La.	8 06	Manchester, La.	43 26
St. Albans, Gent. 8; do. 36,36;	44 36-88 42	Marlboro', La. 12,82; mon. con.	
Grafton co. N. H. W. Green, Tr.		4,89;	17 71
Alexandria, Gent. and la.	89	Simsbury, La. benev. so.	8 50
Bath, Gent. 5; mon. con. 15; Mrs. J. T. Woodbury, 12;	32 00	Suffield, Gent. 17; la. 22,46;	
Bristol, Gent. and la.	3 00	mon. con. 10;	49 46
Campton, Gent. 42,14; la. 36,25;	78 39	Wethersfield, La. and for. miss. so.	54 73
Canaan, Gent. and la.	4 26	Newington so. La. 33,64; mon. con. 11; Eunocau so. 22,84;	
Dorchester, Gent. and la.	5 00	67 48	
Groton, Gent. and la.	13 15	Rocky Hill, Gent. and la.	40 74
Hanover, E. par. La. 13,10; mon. con. 3,57;	16 67	Windsor, La. 40; mon. con. 2,03;	42 03
Hanover village and Dartmouth coll. mon. con.	63 77		
Haverhill, Gent. and la.	17 14	1,945 74	1,945 74
North, Gent. and la.	12 00	Ded. expenses,*	67-1,945 07
Hebron, Gent. and la.	2 25	Hillsboro' co. N. H. R. Boylston, Tr.	
Holderness, La.	3 27		
Lebanon, Gent. 12; la. 19; mon. con. 38;	69 00		
Lime, La. 18,11; indiv. 3,56;	21 67		
Littleton, Gent. and la.	3 59		
Orford, Gent. and la.	15 64		
West, Gent. and la.	15 00		
Piermont, La.	7 14		
Plymouth, Gent. 14,51; la. 34,76; mon. con. 22,04; (of which to constitute the Rev. GEORGE FUNCHARD an Honorary Member of the Board, 50;)	71 31		
Thornton, La.	13 36		
Wentworth, A friend, (of which for wes. miss. 1;)	2 00		
	470 50		
Ded. expenses,	2 68-467 82		
Hampden co. Ms. S. Warriner, Tr.			
Agawam, Fem. char. so. 8,72; gent. 7,79;	16 51	* In acknowledging the donations of Auxiliaries, expenses are often noticed as being deducted. These are, in all cases, expenses incurred by the Auxiliary in conducting its own concerns, and are deducted according to its order, and by its treasurer, before he transmits the money to the treasurer of the Board. The balance acknowledged, after the expenses are deducted, is all which the treasurer of the Board receives. The printing of its annual report is the principal item of expense to an Auxiliary; which it may incur or not, as it thinks expedient. Added to this, there is often some small expense for postage, and for the transportation of donations in clothing and other articles, and sometimes for the annual meeting. Auxiliaries which pay annually into the treasury of the Board \$2000 or \$3000, generally deduct the whole of their expense from the last payment for the year, which payment, is often very small part of the whole sum contributed by the Auxiliary during the year.—It is believed that an Auxiliary, by publishing its annual report, gains much more than the amount of the expense incurred by printing it; besides satisfying contributors more fully than could be done in any other manner.	
Blandford, Rev. D. Clark, 10; O. Sage, 10; E. H. 5; I. H. W. A. 5; Miss R. B. 50c.; coll. 18,52;	48 72		
Chester, Mon. con.	14 00		
Chicopee, Gent. and la. 31,32; Rev. A. Phoenix, 20; contrib. 38,92;	89 54		
Longmeadow, Gent. 31,31; la. 31,50;	62 50		
Ludlow, Gent. 25,14; la. 17,01;	42 15		
Southwick, La.	24 84		
Springfield, Gent. 60,50; la. 45,55; fem. char. read. so. 34; mon. con. 69,18; D. Bonticon, 25; Mrs. S. Pyncheon, 15; Mrs.			

Amherst, A lady, for Sandw. Isl. miss.	5 00	South Hadley, 1st par. Gent. 30; la. cent so. 34,66; Cher. so. 12,50; mon. con. 11;	88 16
Middlesex co. Ms. C. Davis, Tr.	29 15	South Hadley Canal, Gent. and la.	12 15
Middlesex, Ct. C. Nott, Tr.		South Deerfield, La.	8 87
Balance,	67	Sunderland, Gent. 28; la. 28;	56 00
Chester, Gent. 16; la. 14; mon. con. 17;	47 00	West Hampton, Gent. 5; la. 9,19;	14 19
East Haddam, Gent. 15,43; la. 18,47;	33 90	Whately, Gent. 29,25; la. 30,12;	71 90
Haddam, Gent. 33,43; la. 26,98; mon. con. 4,42;	64 83	mon. con. 12,52;	26 53
Hadlyme, Gent.	4 25	Williamsburgh, Gent. 5; la. 13,70;	6 00
Lyme, 1st so. Gent. 17,50; la. 28,31; mon. con. 10; N. Mattson, 30; W. C. 3;	78 81	mon. con. 7,83;	1,503 36
Millington, Gent. 10; la. 11,27;	21 27	Worthington, Asso.	6 02-1,496 34
North Killingworth, Gent. 15,43; la. 17,65; mon. con. 10;	42 97		
North Lyme, Gent. 17,83; la. 20,20; a friend, 53c.	38 56		
Pettipaug, Gent. 31,54; la. 23,51; mon. con. 19,27;	74 32		
Saybrook, Gent. 32,69; la. 33,94;	66 03		
Westbrook, Gent. 11,53; la. 8;	19 53		
	492 14		
Ded. expenses, &c.	3 47-488 67		
Middletown and vic. Ct. R. Hubbard, Tr.	20 36		
Chatham, Middle Haddam, La.	15 56	Butternuts, La.	9 81
Durham, La.	137 45	Manlius, Miss. asso.	140 00
Middletown, 1st so. Gent. 93,88; la. 43,57;	94 66-198 03	Pompey, Three gent.	7 00
Middlefield so. La.		Utica, Mon. con. in 2d presb. so. 18; coll. for missionaries to the Sandw. Isl. 14,82; do. at the ordination of do. 62,57; 1st presb. so. gent. 49,23; coll. for missionaries to the Sandw. Isl. 52,07; coll. in Rev. Mr. Everett's so. for do. 2,12;	198 81
New Haven city, Ct. C. J. Salter, Tr.	243 39	Verona, 2d cong. so. coll. for missionaries to the Sandw. Isl.	2 69
Young ladies at Grove Hall, for Ann Eliza Stark at Mackinaw, 50; mon. con. in 1st united so. 11,21; mon. con. 21,57; la. 160,61;	349 41	Wampsville, Miss. asso.	4 81-375 12
New Haven co. East, Ct. S. Fribbie, Tr.	591 47	Orange co. Vt. J. W. Smith, Tr.	
New Haven co. West, Ct. W. Stebbins, Tr.	221 72	Contrib. at ann. meeting,	7 11
New York city and Brooklyn, W. W. Chester, Tr.		Brookfield, Fem. cent. so. 14; fem. asso. 14,44;	98 44
Norfolk co. Ms. Rev. E. Burgess, Tr.	12 00	Chelsea, Gent. 8,50; la. 12,39; mon. con. 3,58;	24 47
Dedham, S. par. La.	168 53	Corinth, Mon. con.	8 73
Dorchester, Gent. 56,53; la. 89; juv. so. for Avery Codman at Mayhew, 30;	28 60	Newbury, Gent. 7,67; la. 9,92; mon. con. 8,60;	25 55
Milton, Gent.	5 13	Randolph, Gent. 13,18; la. 33,52;	46 70
Sharon, Gent.	12 00-225 66	Stratford, Mon. con. 3,37; Rev. H. F. Leavitt, 5;	8 37
Stoughton, Gent. and la.		Tunbridge, Rev. D. H. Williston,	50 00
Northampton and neighb. towns, Ma. J. D. Whitney, Tr.		Williamstown, Gent.	6 07-205 44
Contrib. at ann. meeting,	19 20	Pittsburgh and vic. Pa. M. Allen, Tr.	
Amherst, W. par. La.	67 76	Contrib. at ann. meeting,	10 94
Union so. Gent. 12; la. 18,05;	30 05	Ebenezer, Indiana asso.	40 00
Belchertown, Gent. 18; la. 16,55;	34 55	Jefferson College, Students,	5 32
Chesterfield, Gent. 4; la. 7,24;	11 24	Mingo cong. B. W. m. box,	6 50
Cummington, La.	30 00	Salem, Asso.	
East Hampton, Gent. 15,09; la. 12,54;	27 63	Unknown, A friend, for wes. miss.	10 00-72 76
Enfield, Gent. 32,31; la. 31,19; mon. con. 50;	113 50	Rockingham co. East, N. H. D. Knight, Tr.	
Goshen, Gent. 17; la. 13,42; mon. con. 15,73;	46 15	Contrib. at ann. meeting,	30 00
Granby, 1st par. Gent. for Mackinaw miss.	22 00	Dover, La.	12 00
W. par. Gent. 27,25; la. 11; mon. con. 17,55;	55 80	Kingston, Gent. 8; la. 9,79;	17 79-59 79
Hadley, Gent. 94,25; la. 26; mon. con. 76,06; sub. sch. for schools in Bombay, 26,06; a fem. friend, for trans. of bible, 5;	927 37	Rutland co. Vt. J. D. Butler, Tr.	
Hatfield, Gent. 31,37; la. 29,59; (of which to constitute the Rev. L. W. Pratt an Honorary Member of the Board, 50;	60 96	Brandon, J. W. Hale,	3 00
Middlefield, Gent.	20 00	Rutland, E. par. Gent. and la.	40 52-43 58
Northampton, Gent. 216,23; la. 63,04; mon. con. 68,08;	347 35	Tolland co. Ct. J. B. Pitkin, Tr.	
Norwich, Gent. 10; la. 9,15;	19 15	Andover, Gent. 12; la. 17;	29 00
Plainfield, Gent. 16,25; la. 19,50;	31 35	East Stafford, Gent. 12,46; la. 15;	27 46
Southampton, Gent. 21 50; la. 27;	48 50	Ellington, La.	28 47
		Gilead, Gent. 5,19; la. 12,85;	18 04
		Hebron, Gent. and la.	25 18
		North Coventry, Gent. 16,38; la. 21,75;	38 13
		Somers, Gent. 35; la. (of which to constitute the Rev. RODNEY G. DENNIS an Honorary Member of the Board, 50); 53,08;	88 08
		South Coventry, Gent. 42,58; la. 25,61;	68 19
		Tolland, Gent. 20,89; la. 18,78;	39 60
		Union, N. B. Beardsley,	10 00
		Vernon, Gent. 34,79; la. 36,72;	71 51
		Willington, Gent. 7,15; la. 13,35;	20 93-464 59
		Windham co. Vt.	
		Int.	10
		Brattleboro', E. par. La.	16 37
		W. par. Gent. 12,66; la. 18,15	30 81
		Dummerston, Gent.	9 40
		Halifax, C. Swain,	1 00

Marlboro', Gent. 3,25; la. 4,75; cent so. 12; an. contrib. 5,20;	25 20	Auburn, N. Y. C. B. H. a balance,	1 00
Putney, P. W. 1; mon. con. 7,08;	8 08	Bainbridge, N. Y. Mon. con. in presb. so.	6 44
Westminster, E. par. Gent. 9,50;		Baltimore, Md. Mrs. Mary Sanger, 1st pay. for <i>Mary Lucy Sanger</i> in Ceylon, 20; fem. mite so. 1st pay. for <i>William Stewart Cross</i> in Ceylon, 20; for central school in Ceylon, 86,50;	
la. 16;		Beach Spring, O. Indiv.	126 50
Windham co. South, Ct. Z. Storn, Tr. ~		Bethlehem, N. Y. Mon. con. for <i>John Deniston</i> in Ceylon,	6 50
Ashford, 1st so. Gent. 7,34; la. 17,89;	25 23	Brookline, Ms. Japan miss. so. for mize. to Japan,	13 00
Canterbury, 1st so. Gent. 27,42;	75 75	Bucksport, Me. Mon. con.	25 87
la. 34,11; mon. con. 14,22;		Caldwell, N. J. Mon. con. in presb. chh.	20 00
Westminster so. Gent. 4,02;		Cincinnati and vic., O. J. Mahard, Tr.	4 00
la. 15,54;		Bloomsburg, Asso. 7,50; Cincinnati, mon. con. in 1st presb. chh. 43,98; do. in 2d do. 3,04; do. in 3d do. 14,29; J. Boyce, 5; Indian Creek, Asso. 3,75; New Jersey, Asso. 19,00; Putnam, La. asso. 40,25; Springfield, Asso. 4,90; Washington, Asso. 9,50; Walnut Hills, 1st presb. chh. mon. con. 10,59; Yellow Spring, Asso. 7; Zanesville, Asso. 32,75; an. indiv. 7;	
Chaplin, Gent. 21,83; la. 21,08;	42 91	Craftsbury, Vt. Fem. miss. so.	207 95
Hampton, Gent. 19,11; la. 19,04;		Danville Village, N. Y. Fem. miss. so.; presb. chh. 6,80;	6 50
Mansfield, S. so. Gent. (of which to constitute the Rev. THOMAS T. WATERMAN of Providence, R. I. an Honorary Member of the Board, 50,) 61,50; la. 50; mon. con. 21,76;	38 15	Doylstown, Pa. Mon. con. in presb. chh.	14 80
Plainfield, Gent. 28,49; la. 39,30; mon. con. 20; (of which to constitute the Rev. OTIS LANE an Honorary Member of the Board, 50)		Durham, N. Y. An old friend to missions,	20 00
Voluntown and Sterling, La. Windham, Scotland so. Gent. 6,54; la. 9,13;		Francetown, N. H. Mon. con.	10 00
Ded. c. note, &c.	4 00—444 92	Frederick city, Md. Rev. J. G. Hamner, Gosport, Eng. Mrs. R. Voke, 2d. stg.	26 00
Windsor co. Vt. H. F. Leavitt, Tr. Hartford, Gent.	9 40	Gowen, N. Y. L. B. Parsons,	8 89
Queechy village, Mon. con.	3 00	Granville, N. Y. Hea. youth so.	10 00
Hartland, Mon. con.	5 13	Greenbush, N. Y. Fem. benev. so.	50 00
Windsor, Gent. 22,75; la. 11,47;	34 22—51 75	Greenwich, N. Y. Fem. for. miss. so. 45; fem. hea. sch. so. 27,14;	10 00
Worcester co. Ms. Relig. char. so. Rev. J. Goffe, Tr.		Hamp. Chris. Depos. Ms. Fees of grand jury of Hamp. co. 5,25; Cummington, av. of cheese, 50c.*	72 14
Contrib. at ann. meeting,	31 57	Hampstead, N. Y. Miss. so. in presb. chh.	5 75
Millbury, Gent. 14,12; la. 28,52;	42 64	Hardwick, Vt. E. Strong, 40; la. asso. 21,63; L. H. Delano, 5;	11 00
North Mendon, Gent. and la.	4 00	Harford, Pa. Mon. con.	66 63
Sutton Branch, 8,50; la. 40,09; mon. con. 50;	98 59	Holliston, Ms. Fem. read. so. for Mayhew,	20 00
Ward, Gent. 22,13; la. 18,69; mon. con. 7,18; dona. 2; to constitute the Rev. MINER G. PRATT an Honorary Member of the Board,		Hunter, N. Y. Mon. con.	40 00
Westboro', Gent. 120; la. 120; mon. con. 26;	50 00	Jamaica, N. Y. Mon. con. in presb. chh.	29 29
Uxbridge, Gent. 40,95; la. 28,29; Jewss so. 23; a friend, 2;	260 00	Kennebunk, Me. La. asso. 10; mon. con. 31,19; Rev. B. Green, 5,03; dona. 3,48; to constitute the Rev. JOSEPH FULLER an Honorary Member of the Board,	
Worcester co. N. vic. Ms. A. Downe, Tr.	94 24—581 04	Litchfield, Ct. A fam. for hea. chil.	50 00
Balance,	1 49	Middlefield, Ms. DAVID MACK, (which constitutes him an Honorary Member of the Board,) for ed. in Greece,	1 00
Contrib. at ann. meeting,	26 29	Middlesex, North and vic., Ms. Char. so. to constitute the Rev. DAVID PALMER of Townsend, Rev. JOHN TODD of Groton, and Rev. ALBERT B. CAMP of Ashby, Honorary Members of the Board,	100 00
Ashburnham, Gent. 12,88; la. 23,96;	36 84	Middletown, Md. G. S. Harbaugh,	150 00
Athol, Gent. 16,64; la. 27,61; mon. con. 9,11;	53 36	Newburgh, N. Y. Asso. ref. so. for Sandw. Isl. miss.	5 00
Fitchburg, Gent. 44,67; la. 42,51; c. box, 30c.	87 48	Newburyport, Ms. Fem. Elliot so. for Elliot miss.	20 00
Gardner, Cent so. 7,95; mon. con. 9,28;	17 23	New Ipswich, N. H. The sum ack. in the No. for Sept. was to constitute the Rev. DANIEL S. SOUTHWARD of Concord, Ms. an Honorary Member of the Board.	3 25
Hubbardston, Gent. 28,25; la. 10,26; A. E. 19c.	38 70	New York city, A. B. 10; mon. con. in Rev. J. Parker's chh. 34,95; mon. con. in Spring st. chh. 16,71; mon. con. in N. presb. chh. 30; a fem. friend, for Sandw. Isl. miss. 5; mon. con. on board Steamer New Philadelphia, 5,25;	
Phillipston, Gent. 57,72; la. 40; mon. con. 15,72;	113 44	Northampton, Ms. A gent. 20; ladies, 10,50;	101 94
Princeton, Gent. 56,19; la. 47,83;	104 02	Norwich, Vt. Mon. con. in S. par.	30 50
Roxbury, Gent. 24; la. 32,56;	68 69	Ohio. A friend to mon. con.	8 00
mon. con. 12,13;		Pawtucket, R. I. Mon. con.	2 50
Westminster, Gent. 57,39; la. 47,28;	104 67	Philadelphia, Pa. Mon. con. in presb. chh. 112 00	
Winchendon, Gent. 26,45; la. 22,84; mon. con. 9, 38;	59 67	Pluckemin, N. J. Coll.	2 00
	716 88	Poultnay, Vt. H. Guernsey,	50 00
Ded. expenses, paid by the aux. so.	19 00—691 88	Princeton, N. J. R. Voorhees,	40 00
Total from the above Auxiliary Societies, \$11,337 57		Reading, S. par., Ms. Fem. hea. sch. and retrench. so. for Brainerd,	26 00
H. VARIOUS COLLECTIONS AND DONATIONS.		Reading, Pa. Two little girls, for Bibles for the hea.	65
Albany, N. Y. Mon. con. in 4th presb. chh. 50; mon. con. in Ref. D. and presb. chhs. 100;	150 00		

Richmond, Va. Mon. con. 35,42; Mrs. E. R. K. Caskie, 5th pay, for *Dixie Bethune*, 12; coll. in Manchester, 4; Indiv. 3d pay, via, D. J. Burr, 100; H. L. Wight, 25; T. Cowles, 20; J. McKeage, 10; Rev. W. J. Armstrong, 20; C. P. Adriance, 10; J. H. Eustace, 10; J. Gray, 10; C. Goddard, 10; twelve indiv. each 5; J. F. A. 4; W. R. 3; B. A. 8. 2,50; **Richmond co.** N. C. A. Sutherland, Salem, N. Y. 1st asso. **Selkirk**, Ms. Miss S. Ford, **Sempronius**, N. Y. **Smyrna**, N. Y. **Smithtown**, N. Y. Mon. con. in presb. chh. **Springfield**, Vt. La. asso. **Troy**, N. Y. La. asso. 68,68; 3d presb. cong. 26; **Ulisses**, N. Y. Presb. chh. **Upper Red Hook**, N. Y. R. Gosman, **Uxbridge**, Ms. Fen. Jews so. **West Galway**, N. Y. Miss. so. **West Tennessee**, Synod, rec'd at Wills-town and Creek Path, **Willsboro**, Cher. na. R. Sharp, **Winthrop**, Me. La. asso.

Whole amount of donations acknowledged in the preceding lists, \$13,958 09.

III. LEGACIES.

Enfield, Ct. Horace Pease, dec'd, by E. Parsons, Ex'r. 175 00
New-Canaan, Ct. Theophilus Fitch, dec'd, by C. Bissell, 211 35

IV. PERMANENT FUND FOR CORRESPOND- ING SECRETARY.

Sandwich Islands, L. Chamberlain, div. on bank stock, 48 25

V. PERMANENT FUND FOR TREASURER.

Sandwich Islands, L. Chamberlain, div. on bank stock, 48 25

VI. DONATIONS IN CLOTHING, &c.

Abingdon, Ms. A bundle, fr. la. for Miss Clough, in Choctaw nation, **Amsterdam**, N. Y. Shoes, 3 prs., fr. C. Bartlett, for Rev. A. Bishop, Sandw. Islands. **Augusta**, N. Y. A box, for Tuscarora miss. **Bethel**, Ct. A bundle, fr. la. asso. **Bloomsburgh**, O. Sundries, fr. fem. asso. **Boston**, Ms. Infant school apparatus, fr. indiv. for Dwight, **Braintree**, Ms. A box, fr. friends, for Dwight, **Brookfield**, Ct. A barrel, fr. Dorcas asso. **Brewington**, Vt. A box, fr. fem. char. society, **Bucksport**, Me. A chest, for Miss E. Stetson, Dwight. **Gilmanton**, N. H. A small box, for Mrs. Thurston, Sandw. Isl. **Granville**, O. Sundries, fr. fem. asso. **Graton**, N. Y. A box, for Mr. James Orr, at Dwight. **Hamp. Chris. Depo.**, Ms. Chesterfield, 11 prs. socks, fr. male asso.; 9 prs. do. fr. la. asso.; Cummington, a package fr. la. asso.; Bloodybrook, 3 prs. socks, fr. la. asso.; Granby, W. par. flannel and blanketing, fr. gent. asso. flannel, &c. fr. la. asso., Norwich, Shoes, fr. gent. asso.; Plainfield, Cloth, &c. fr. gent. asso.; sundries, fr. la. asso.; Williamsburg, Socks; Worthington, Socks, fr. la. asso.; Northampton, do. fr. a friend; 2 reams letter paper, fr. gent. asso. **Marford**, Pa. A box, for Mackinaw,

Donations.

Holliston , Ms. A box, fr. fem. read. so. for Mayhew.	16 00
Indian Creek , O. Sundries, fr. fem. asso.	23 13
Mexicoville , N. Y. A box, fr. fem. benev. so. for Cattaraugus.	38 50
Middlefield , Ms. A box, for Rev. D. Temple, Malta.	
Mingo cong. Pa. 7 yds. cloth, fr. B. Williams,	7 00
Newburyport , Ms. A box, fr. fem. Sandw. Isl. so. for Sandw. Isl.; a box, bedstead, table and chairs, for Rev. W. Richards, Sandw. Isl.	
New Jersey , O. Sundries, fr. fem. asso.	13 75
Paris Hill , N. Y. A barrel of pork, fr. indiv. for Sandw. Isl.; a box, fr. indiv. for Mayhew.	
Pawlet , Vt. A box, for Brainerd.	
Philadelphia , Pa. A bundle, for Miss Ogden, Sand. Isl.	
Plainfield , Meriden par., N. H. Flannel, 7 yds. fr. widow H. Duncan, 3,50; a comforter, 6; a quilt 8; fr. juv. miss. so.; a quilt, fr. Mrs. M. Chase, 6; for Brainerd.	
Putnam , O. Sundries, fr. fem. asso.	17 50
Springfield , O. Do. fr. do.	76 33
St. Johnsbury , Vt. A box, fr. fem. of 2d cong. chh. for Brainerd.	5 62
Troy , N. Y. A box, fr. la. of 2d presb. chh. for Sandw. Isl.	37 50
Trumbull , Ct. A bundle, fr. miss. so.	9 73
Vergennes , Vt. A box, fr. young ladies.	
Washington , O. A bundle, fr. fem. asso.	
Waterford , N. Y. A bundle, fr. la. for Sandw. Isl.	
Weatherfield , Vt. A leghorn hat, fr. a fem. friend, dec'd.	
Western , N. Y. A box, fr. fem. sewing so. for Green Bay.	
West Durham , N. Y. 15 yds. cloth, fr. D. Cee.	45 00
Woodbridge , N. J. A box, fr. frag. so. for Carmel.	51 56
Zanesville , O. Sundries, fr. fem. asso., Unknown , A bundle, for Medit. mission.	38 62
The following sums, in addition to those mentioned at p. 96, were received in Bombay, in 1827 and 1828; some of which are for native female schools, and others for the general objects of the mission. The currency is Bombay rupees, equal to about 46 cents each.	
E. B. Mills, 600; so. for pro. chr. knowledge, 511; av. of articles sent from Guernsey, 323; J. Parish, 300; Sir John Malcolm, 300; a friend, av. of a publication, 300; Capt. J. Molesworth, 275; coll. at the chapel, 215; asso. for pro. native schools, 168; Lieut. T. Candy, 110; Capt. Butcher, 109; J. Nesbit, 100; Lieut. Shaw, 100; Mrs. Romer, 100; J. J. Sparrow, 100; J. Vaupell, 90; C. Gilder, 70; bequest of I. Suhr, 62; Capt. Fenley, 60; Capt. W. Jacob, av. of a pub., 57; Maj. Barclay, 50; Lieut. G. Candy, 50; Capt. W. Jacob, 50; Capt. Smith, 50; W. Money, 50; an unknown friend, 50; Mr. Cathcart, 50; Capt. J. C. Molesworth, av. of a pub., 50; Mrs. Miller, 50; Lieut. Smyth, 50; Mrs. Clow, 40; a friend, 35; T. Robson, 30; Rev. I. Clow, 30; R. T. Webb, 30; H. Young, 30; Capt. Burrows, 30; Belgaum asso., 25; Rev. W. Stevenson, 20; Rev. Mr. Crawford, 20; Rev. T. Carr, 20; a friend, 20; Rev. J. Wilson, 20; I. Williams, 15; Rev. J. Mitchell, 12; Rev. R. Nesbit, 12; Mr. and Mrs. Yates, 10; Mrs. Fraser, 10; Mrs. N., 10; a friend, 10; a friend 10;—4,889.	
The following articles are respectfully solicited from Manufacturers and others.	
Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
Writing paper, writing books, blank books, quills, states, &c. for all the missions and mission schools; especially for the Sandwich Islands.	
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
Blankets, coverlets, sheets, &c.	
Fulled cloth, and domestic cottons of all kinds.	

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